Heritage and Destiny

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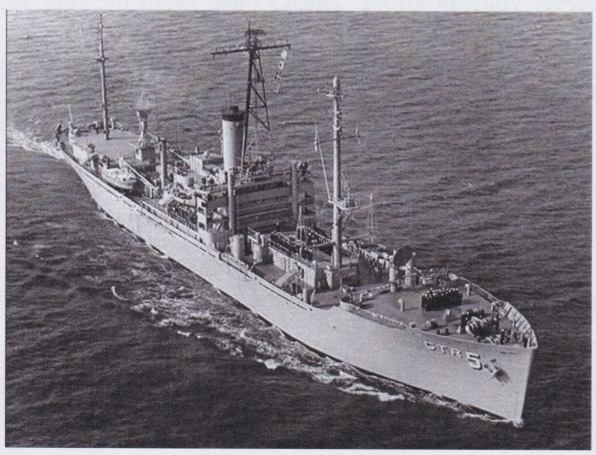
No longer moving forward and no longer together!

Griffin's new party splits after less than a month and the BNP stumbles into 2015

see pages 19 and 22-23



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Israel's War on the West
– new revelations on USS *Liberty* attack
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and

Exodus: Gods and Kings
reviewed by Mark Cotterill - *see page 24*

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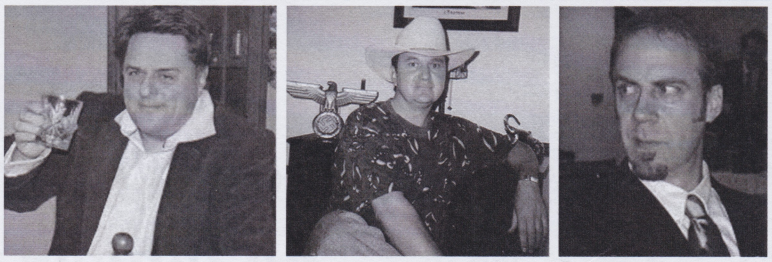
Editorial

Welcome to issue 64 of *Heritage and Destiny* – our first issue of 2015. What 2015 has in store for nationalism and for racial nationalists could be anybody's guess. On one hand it is down to us to make our own fate, but on the other hand, with UKIP being the (purple) elephant in the room it could be out of our hands, for the short term anyway.

However, who would have thought that in 2014, nationalism on both sides of the Atlantic would finally rid itself of two of its main tyrants – Nick Griffin and Erich Gliebe?

As many readers will know I lived in the US state of Virginia for almost eight years. Virginia's state motto is *Sic semper tyrannis*: a Latin phrase meaning "thus always to tyrants".

I thought of this famous phrase when I got the news that former National Alliance leader Erich Gliebe had finally lost control of the NA barely two months after his buddy Nick Griffin had finally got his just reward and been expelled from the BNP.



2014 ended well for nationalism, Nick Griffin (*left*) was expelled from the BNP and his close friend Erich Gliebe (*right*) finally lost control of National Alliance. Arthur Kemp (*centre*) their link man, called it a day and "retired" from the movement to sell his books from Iowa.

Veteran White Nationalist Will Williams replaced the disgraced Erich Gliebe as NA Chairman. Adam Walker replaced Nick Griffin (as reported in # 62 of *H&D*) as BNP Chairman. Both Gliebe and Griffin almost destroyed the NA and BNP and turned them from being two of the most successful White nationalist groups in the world, to barely much more than a laughing stock. Although Griffin was removed as BNP chairman earlier this year, and expelled from the party a couple of months later, most seasoned nationalists still believe it is too late to save the BNP, although this is not the case with the NA.

With the removal of these two tyrants – Gliebe and Griffin – White nationalists on both sides of the pond can for the first time in many years look forward to the New Year with hope and optimism.

We at *H&D* were very pleased to hear that Will Williams had taken over as Chairman of the National Alliance. I first met Mr. Williams way back in November 1993, when I visited the NA's then new West Virginia Headquarters in Hillsboro, for the first time. Myself and another comrade from Milton Keynes were the very first Brits to visit Dr. Pierce out at Hillsboro, since he moved the NA from its previous Washington DC HQ. And *H&D's* assistant editor Peter Rushton worked with Mr Williams in organising Dr. Pierce's successful visit to England in 1995, when he addressed the BNP's annual rally (even though he had been banned from entering the UK!).

H&D wishes Will Williams all the very best in rebuilding the National Alliance and we will keep readers informed of their progress. Hopefully we will have an article/interview with Mr. Williams in our next issue.

Along with Griffin and Gliebe goes their link man, South African Arthur Kemp, who was once described by a leading nationalist lawyer as being a cross between *Triumph of the Will* and *Brokeback Mountain*!

Kemp – a former officer of the South African Security Police (their equivalent of Special Branch), and paid informant for the Mandela-era National Intelligence Service – may not have been a tyrant himself, but he aided and abetted both Griffin and Gliebe for many years. The movement is well rid of him.

Sic semper tyrannis has been invoked historically in Europe and other parts of the world as an epithet or rallying cry against abuse of power. In the USA it is best known as the words Confederate activist John Wilkes Booth (JWB) shouted during his assassination of President Abraham Lincoln, just after the Civil War had ended.

Thankfully the nationalist movement did not have to go to the same lengths as JWB to get rid of our tyrants!

If you are an active Nationalist why not buy some extra copies of this issue to give out (or sell them!) at your next branch meeting – it's another great issue and should 'sell like hot cakes'! And as always we also need your regular donations – however large or small, every Dollar, Pound or even Euro counts. Please try and send in whatever you can afford. Thanks once again for your support, together we will win.

Heritage and Destiny

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Race and the 2014 U.S. Election Results: Revenge of the White Voter?

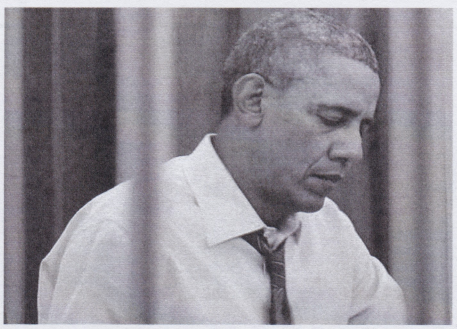
The 2014 U.S. elections are now history and the results are a clear rebuke to the Obama presidency. A somewhat tight election turned in the last week or so and Republicans romped to a huge victory. While the results are interesting from a political view, it is business as usual for racially conscious white people in the United States. In short, both major parties pay absolutely no attention to the concerns of whites while pandering relentlessly to blacks and other minorities.

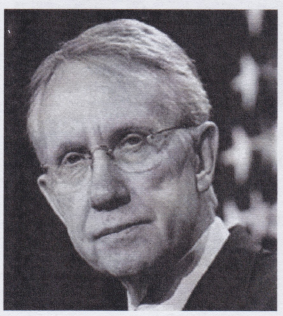
Going into the elections, the Democrats held an advantage in the Senate while the Republicans controlled the House of Representatives. This made it somewhat problematic for President Obama to get all of his legislation passed, though the GOP – much like the Tories in the U.K. – always seems ready to wilt under pressure and go along with the president's agenda. The results of this election seem to promise at least two years of gridlock where little will get done on the national level.

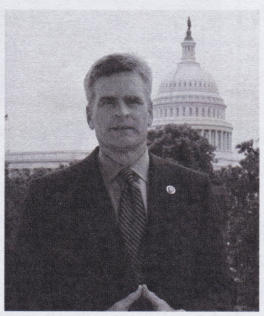
Republicans will now control the Senate by an advantage of 54-46. They control the House by a commanding margin of 247-188.

Leftist webzine *Salon* termed the 2014 elections as "the revenge of the white male voter." In some respects they were correct. White men voted for Republicans over Democrats by a margin of 64-34 (minor third parties did get some votes). Whites accounted for 75 percent of the electorate (up from only 72 percent in 2012) and voted 60 percent for the GOP and only 38 percent for the Democrats.

As usual the election was in many ways a racial headcount. Whites turned out in greater (percentage) numbers than non-whites this year and that gave the Republicans a victory.







Despite his presidential election victories in 2008 and 2012 Barack Obama (*above*) has proven unable to command congressional majorities: the landslide defeat of his fellow Democrats this year has given Republican Senate leader Harry Reid (*below left*) a 54-46 majority – including Bill Cassidy (*below right*) who won the first Republican US Senate victory in Louisiana since 1883.

Considering that some white subgroups such as Jews, gays and feminists vote overwhelmingly for the Democrats, this means that only about a third of heterosexual, non-Jewish whites vote for the Democrats. This is setting up a scenario described by *VDARE.com*'s Peter Brimelow as the Generic American Party (Republicans) – whites and a slice of non-whites who identify with whites or a least the old America – and the Minority Occupation Government (Democrats).

While this is true, the depressing fact is that white Americans get little in return for voting Republican. Writing for *American Renaissance* after the elections, Gregory Hood notes:

"Although Republicans rely upon white voters and use coded racial appeals to win their support, a Republican politician will find himself disowned by his own party if he attempts to champion white interests. The Republican Party's attacks on its own candidates in the cases of David Duke and Pat Buchanan show that the GOP would actually prefer electoral defeat to the charge of being 'pro-white.'

"The Republican Party could win a greater percentage of the white vote by supporting popular causes like ending racial preferences, establishing English as the national language, and cracking down on illegal immigration. They could also make a concerted effort to win over the white workers, many of whom … do not vote."

This analysis is true, but leaves out the main reason for why whites vote for the GOP – even if unenthusiastically. The fact is, Democrats run explicitly anti-white campaigns that are driving whites into the hands of Republicans. For example, Democrats tried to turn out their base by focusing on the recent shooting of Michael Brown, a 300-pound black man who attacked a white cop in Ferguson Missouri (outside of St. Louis) this summer. The shooting was clearly in self-defense but that didn't matter to blacks and white leftists. Riots ensued and Americans were treated to weeks of violent protests led by black power leaders.

In Louisiana, incumbent Senator Mary Landrieu – who is white – tried to gin up the black vote by blaming white Southerners for the failures of blacks, "To be very, very honest with you, the South has not always been the friendliest place for African-Americans," she said in response to a question about Obama's declining popularity in Louisiana. While the media praised her comments she went on to lose her seat to a Republican in the runoff election on December 6.

Another example is that Obama's first move after the election was to announce that he will grant amnesty for over 5 million illegal aliens (almost all of whom are mestizos from Mexico and Central America). As of this writing, the GOP is actually (and surprisingly) fighting the move and may even try to block it through various funding mechanisms.

Columnist Steve Sailer claims that it is only the blatant anti-white campaigning among Democrats that is saving the GOP from suicide. Still, there are many Republicans such as Jeb Bush, Rand Paul and John McCain who advocate similar pandering to blacks and others as a way to grow the Republican party.

European readers will no doubt read this analysis and see an ideal opening for a party that represents the interests of white Americans – still very much the majority in the U.S. So what of the U.S. Movement?

As usual, there were no nationalist candidates to speak of in the 2014 elections outside of a few cranks who barely registered in the vote count. SPLC hysteria aside, the U.S. is still waiting for a European-style party such as the French National Front or the Vlaams Belang in Belgium. Even a UKIP-style party would be an improvement for us.

One will certainly come at some point (and the sooner the better). Until then, most whites in the U.S. will probably keep voting for the Republicans and hoping for the best.

James Knight, Washington D.C., USA

Editor's note: Apart from a few "write-in" candidates, most of whom could not even collect enough signatures to get onto the ballot, let alone raise the funds to pay for a proper campaign, the only serious nationalist candidate I know of was Harry Bertram of the American Freedom Party. He ran for the West Virginia State Senate (District 13) and polled 767 votes (3.3%).

Tales of Blood and Gods:
Andrew Joyce gives some thoughts on Religion and Race

How strangely things grow, and die, and do not die! There are twigs of that great world-tree of Norse belief still curiously traceable.
Thomas Carlyle, *Lectures on Heroes*, 1841

I come from a long line of atheists, heretics, and breakers of convention. I'm sceptical about anything related to what's considered the paranormal or supernatural. I don't think I've ever held an honest religious belief. I consider myself, above all, to be an ardent rationalist. I look for facts, I weigh evidence, and I attempt to come to measured conclusions.

Despite this, I've never had a problem with religion *qua* religion. I like the idea that there is more to our existence than what can be seen, and I am happy for any collection of sky-searchers to worry about my soul so long as those who believe in their chosen deity or deities refrain from interfering in my "real" interests. A Muslim in Riyadh can dictate to the females around him as he pleases; it doesn't concern me. It does concern me, however, when that Muslim wishes to import his beliefs and attending actions (not to mention about one hundred equally 'pious' relatives) into my locality.

Closer to home, I can't say I've had much of a problem with Christianity among my fellow Whites. In fact, I have a number of Christian friends; as a group they're a polite bunch, and normally seem quite cheerful. A few of them had struggled with depression and myriad social difficulties until they "found Jesus," so perhaps there is something to be said for the palliative benefits of that faith; and perhaps this explains, more than any other fact, its endurance and appeal in all ages.

Rev. Robert West is among the few Christian patriots who defy the tide of political correctness that has engulfed the institutions of their faith in recent decades.

However, controversial though it may be to say, it occurs to me that Christianity is coming more and more into conflict with what I perceive to be my interests and those of my ethnic group. Curiously, for a religion which grew like a weed from the rabidly ethno-centric soil of Judaism, Christianity has been anything but a friend to the ethnic group which breathed life into it, energized it for centuries, and took it to the four corners of the earth. The source of almost unceasing fratricidal conflict for centuries, the Church now reveals itself a party to the abolition of the European peoples. In the past, when Europe, North America and other White nations were ethnically homogenous (and confidently so) some of the fundamental conflicts between ideas of the "universal man under God," and an acknowledgement that one was part of a specific ethnic community with concrete interests, could be masked. Not so in this brave new world. Only since the 1950s can we assess the utility of the Christian faith in acting as a boon to the folk who for centuries granted it lordship over them. And in the assessment of this writer, it has been found wanting.

Recent intelligence from a correspondent of mine in England relates that the venerable Church of England, a law unto itself since the corpulent Henry VIII decided that divorce came before Pope, has essentially banned its clergy from being members of the British National Party (BNP) or the National Front (NF). Some investigation reveals that discussions of race had been ongoing within the Church for some time. The Church's teaching in relation to the equality of persons or groups of different races was set out in the House of Bishops' theological statement *Affirming our Common Humanity* published in 2010.

Important principles set out in that teaching document included:

- "Christians should celebrate the diversity found in the human family. We acknowledge the universal bond that human beings are all made in the image of God, equal in dignity, sharing a common humanity in which God shows no partiality or favouritism."
- "…biblical teaching does not support the idea that any nation is superior to any other, or a notion of separate development involving the segregation of people belonging to different tribes, nations or religions."
- "St Paul taught 'there is no such thing as Jew and Greek, slave and freeman, male and female, for you are all one person in Christ Jesus.'"
- "There is a theological imperative that equality must be practiced and taught by the Church, and racism condemned as a 'blatant denial of the Christian faith.'"
- "Racism and prejudice in regard to ethnicity are sins that have an injurious impact on many others in society and undermine the proclamation and practice of God's kingdom. Christians should 'nurture a loathing of the sin of racism.'"

Equality should be taught? Diversity should be celebrated? There's no such thing as a Jew? I had to read it twice to make sure I hadn't clicked on the ADL website by mistake. It appears the Church took the recent step to effectively ban membership in the BNP and the NF because of statements in their manifestos. By the Church's own admission, the BNP was deemed un-Christian because on page sixteen of its 2010 election manifesto it stated:

- "At current immigration and birth rates, indigenous British people are set to become a minority well within 50 years. This will result in the extinction of the British people, culture, heritage and identity."
- "The BNP will take all steps necessary to halt and reverse this process."
- "Britain's existence is in grave peril, threatened by immigration and multiculturalism. In the absence of urgent action, we, the indigenous British people shall be reduced to minority status in our own ancestral homeland within two generations."

The National Front was deemed un-Christian because its manifesto articulated that: "The National Front is the movement of British Racial Nationalism. It is committed to preservation of the national and ethnic character of the British people and recognises that the nation must be exclusively of European and predominantly British racial descent." This was simply too much for the Church of England, which apparently cares for the 'souls' of the British, but not for their right to avoid extinction. The Church seems oblivious to the fact that demographic change will result in it too going the way of the dinosaurs, since the rapidly rising Muslim population of Britain is going hand-in-hand with the conversion of churches to mosques – mirroring a development across Europe.

Although I've just mentioned one example here, the betrayal of White Christians by their religious leaders and organizations on the subject of race and immigration is widespread. Furthermore, as *The Occidental Quarterly* special issue on White pathology showed, any treatment of White pathology cannot avoid the central role of Christianity in the 19th-century moral movements which gradually ate like a cancer into such robust bodies as the British Empire. Despite the seri-

Snorri Sturluson's *Prose Edda* is the most famous collection of traditional Odinist sagas – the ancient religion of Europe.

ousness of the problem, as a movement and a community, we in White advocacy more often than not avoid giving it the attention it deserves. Some of the reasons for this are obvious. Religion is something many people take very personally and very seriously – we don't want to alienate any of those among us who may cherish certain beliefs. Additionally, as we struggle and fight for legitimacy in the mainstream, or even just for the visibility of our point of view, we hesitate to take on a subject or make criticisms which we know may bring us into conflict with vast numbers of our fellow Whites. But silence can't obscure the fact that organized Christianity is, in theory as well as practice, currently opposed to the preservation of the European peoples. It opposes the very idea that Europeans conceive of themselves as a racial group with their own interests. In the view of the Church of England, and other major Christian bodies, Europeans are committing a "sin" simply by asserting that they are a member of a race with interests and ties of kinship, rather than some generic human vessel which houses a "soul" destined to enjoy a multicultural paradise in this life and the putative next.

I find myself in the most vigorous opposition to this stance.

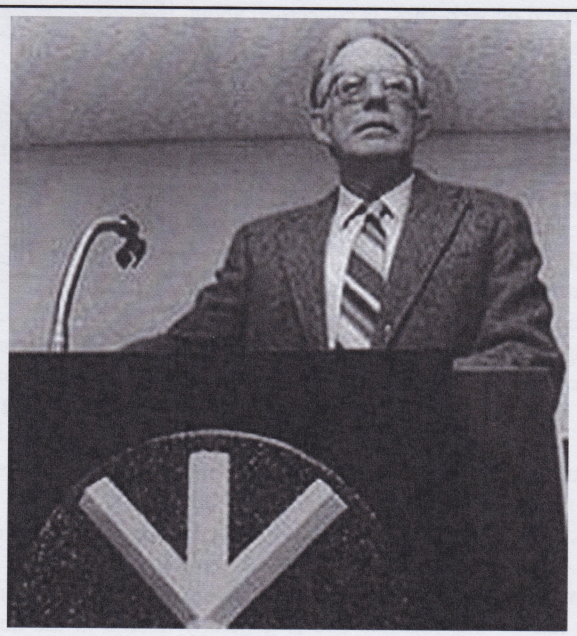
Incensed and intrigued by the actions of the suicidal Christian Church, some time ago I began to do a little research on the subject of religion and the White advocacy movement. I eventually came across a far-from-perfect, but rather interesting, book titled *Gods of the Blood: The Pagan Revival and White Separatism*. Penned by Swedish academic, and self-styled "anarchist", Mattias Gardell, the work looks at how White advocates of varying backgrounds have struggled with the problem posed by the failures of Christianity in this, our Age of the Deluge. These struggles have thrown up numerous viewpoints and alternative approaches to the issues of faith.

At one end of the spectrum, we find the hard-line atheism of Tom Metzger who argued that "Whites must deal with reality and the world around them. We must demand evidence of those who attempt to control us with unsubstantiated stories from the Middle East." The middle ground has been occupied by figures like Ben Klassen and William Pierce, who argued that although racial awareness was an imperative to the survival of Europeans, a spiritual element to life was indispensable and a substitute to theism could be found in nature itself. Klassen and Pierce developed the Church of the Creator and Cosmotheism respectively. Gardell describes both as "nontheistic religions that reject the notion of a transcendent divinity of a nature that is fundamentally Other than man. Aryan man needs to understand that he is part of nature and subject to the laws of nature, interpreted in terms of social Darwinism. And above all, man must realize that redemption will only come from himself."

At the opposing end of the spectrum from Metzger are those who believe that religion is of key consequence for the future of the European peoples. The religion of choice among this group of people appears to be Ásatrú, or Odinism. Considering myself an ardent rationalist and evolutionist I have to confess to having scoffed in the past at the idea of the continued practice of this ancient faith. Largely ignorant of what the practice of Ásatrú actually entailed, I tended towards agreeing with Klassen's summation that Odinism was "a silly hangover from our Stone Age ancestors." However, I try to keep an open mind and decided to do some research into both the ancient and modern practice of the religion.

Although not straightforward, it's worth attempting a useable definition of Ásatrú. Ásatrú literally means "faith of the Aesir" (Norse gods), describing a loose polytheism practiced in the Germanic northern regions before the coming of Christianity in the 9th century. As modern Ásatrú is a reconstruction of this faith, it is important to understand the components that comprise this reconstruction. What we know of old Norse religion comes primarily from the Sagas and the Eddas scribed in the 13th century by Christian monks. Officially the Northern lands became Christian around the year 1000; hence the legends and myths contained in these writings are largely the product of Norse Christian culture in Iceland and Norway. The most famous of these writings is the *Prose Edda* written by Snorri Sturluson (d. 1241). There are some archaeological finds that contribute to this knowledge, but it is primarily the Sagas and Eddas which inform the practice of Odinism today.

However, there is more to it than that in Ásatrú today, especially in the growing racialist community of Ásatrú. Gardell defines Ásatrú as one of several modern "reconstructions" of ancient European religions, one that focuses on Norse and Germanic religions from ancient times. Further, Gardell describes this "racist paganism" as part of a "biologization of spirituality," which is itself an outgrowth of Nationalist opposition to globalization. In 'reconstructing' Ásatrú, practitioners have acknowledged the necessity to emphasize existing facets that are particularly useful to modern Europeans. The most relevant of these



Dr William Pierce founded Cosmotheism as a religious counterpart to his racial nationalist political movement National Alliance.

facets is the central role Ásatrú afforded to the relationship between an individual and his kinsmen or 'folk.' It also places great emphasis on the acknowledgement of one's ancestors and heritage, key components of the concept of people-hood. Crucially, Ásatrú is connected to the past, but it is also deeply connected to a concept of biological taxonomy or race. In this it differs radically from Christianity.

Odinist, and former Air Force pilot, Ed Fitch, author of *The Rites of Odin*, describes Odinism as "the old ways continued and recreated." Fitch states, "We know our Gods and we know our people."

The literature for The Astra Kindred concurs with this emphasis on the folk. It is stated in the introduction that, "we must work hard to rebuild our ancestral tribes. The Kindred is vital to our survival as an indigenous people." On **Odinic-rite.org** this emphasis on the "folk" is given more detail. It is stated on their article "What Is Odin's?" that all "peoples" have their own "natural religion" and that of the "Indo European peoples" is Astra. This is seen by them as the "path" that is "ideally suited for [their] folk."

Astra is also for them a "living religion" – one that is changing and evolving. On **Odin.org** there is an article in which the author states that all "religion" is "natural and ancestral," that "genuine religion" comes from the "pre-history of a particular people or race." Because of its countercultural roots and its opposition to established religion, 'neo-paganism' is for the most part imagined to be aligned with left-wing, alternative, and ecological politics. While much of the research seems to bear this out, there are political and ideological traditions within 'neo-paganism' which come startlingly close to, or mirror entirely, conceptions of 'blood and soil' espoused in White advocacy. Regardless of whether many of these people, groups or websites are explicitly connected to White advocacy (and the majority are not), Ásatrú in the ethnocentric community of Odinists, as it is presented on web-sites, is concerned about the Aesir, but always in conjunction with the people they represent or are connected to. Thus while it may be quite tempting to scoff, based on ignorance or misconception (and I myself was guilty of this), it is important to understand that Ásatrú as it is largely defined among practitioners is largely about the people or the "Folk."

Gardell sees Ásatrú as "an earth-based polytheist 'tribal' spiritual worldview." Examining Ásatrú from a strictly rationalist perspective, I couldn't help be struck by one or two elements of its modern manifestation which, consciously or not, mirror Judaism. Both are, to a great extent, tribal religions which reject proselytizing outside the group. Ásatrú, like Judaism, is not a Universalist faith and is concerned primarily with the well-being of the group. Gardell states that it is in "opposition to the global ambitions of Christianity as spiritual imperialism, Ásatrú has no missionaries and is generally hostile to the notion of universal religious truth."

Significant moral decisions are not based on abstract principles, but rather on what best serves the interests of the kinship group. There is a special emphasis in both religions on ancestors and the documenting of lineages. Far from being a new feature, in Old Norse communities this emphasis on being able to determine the worth of an individual by lineage led to a situation where "the orphan enjoyed no status in society whatsoever."

Beyond these elements, differences between Ásatrú and Judaism reflect the differing natures and societies of the two peoples who developed them. I was struck by the lack of authoritarianism, and incredible fluidity in class barriers, in the Old Norse society and in the tenets and practice of Ásatrú. Indeed even the Norse pantheon, while honored, was never 'worshipped.' Unlike Judaism, Ásatrú has never been dogmatic, and this weakness undoubtedly left it vulnerable to the 10th-century encroachment of Christianity which carried a substantial Middle Eastern legacy of dogmatism and authoritarianism into Europe. Unlike the Jewish god, the Aesir were to be regarded more as "elder kin" than tyrants to be feared, and they reflected key aspects of contemporary Indo-European society in that they exuded an aristocratic air, scorned the vulgar, and were stridently anti-materialistic. These 'gods,' as C.G. Jung argued in his famed essay 'Wotan', were to be seen less as independent transcendental beings, and more as exemplary models of consciousness, or archetypes, which serve as patterns for human development.

In its modern practice, Ásatrúans are "politically conservative, and may not be comfortable with feminism, diversity in sexuality and lifestyle, or anarchism." Predictably, the conservative nature of its practitioners and its concern with the preservation of 'Odin's folk' has brought Ásatrú under attack. In a 2005 review of Gardell's book Stefanie von Schnurbein, a Professor of Literature at the Humboldt University of Berlin, argued that "a religion based on categories such as heritage or soil might have underlying racist or ethnic-nationalist tendencies." Unsurprisingly, the emphasis Judaism places on heritage and soil escapes the attention of Ms. von Schnurbein, who instead clutches clumsily at comparisons with "violently anti-Semitic German *völkisch* ideology."

The purpose of this essay has not been to attack Christianity *qua* Christianity, or to promote any particular faith or point of view. I should probably state that much as I admire aspects of Ásatrú I feel that it is "not for me." Although I am not an Ásatrúan, I hope I have presented a balanced assessment of it here. I certainly view its continued practice as a valuable part of the cultural life of our people, and I highly esteem the protective concern it has for the 'folk.' Even the most hardened evolutionist will struggle to deny the ongoing influence of religion and religious 'need' among all peoples, including our own. This essay should instead be seen as an attempt to acknowledge some of the difficulties which continue to be presented by major Christian institutions in regard to issues of race and immigration, and some of the creative, earnest, and deeply felt attempts by some of our people to restore a kind of faith-life which is more conducive to our survival.

Andrew Joyce, West Palm Beach, Florida

BEN KLASSEN, P.M.
FOUNDER, CHURCH OF CREATOR

Ben Klassen has been a resident of four countries and a citizen of three. Born of German-speaking parents, he was brought up and educated in Canada, where he earned a degree in Electrical Engineering and also a B.A. He has been a farmer, a school teacher, a hard rock nickel miner, an electrical engineer, an inventor, a realtor, and Florida State Legislator.

Having moved to the United States in 1945, he became a U.S. citizen in 1948. He now resides in South Florida. His intense interest in the Laws of Nature, Race and Religion polarized into a new religion for the White Race, a task his wide and diverse background seemingly prepared him for over a lifetime.

Part of a flyer distributed by Ben Klassen's Church of the Creator, which is perhaps the longest lasting effort to build a global religious movement in defence of the White Race.

Israel's War on the West

New Revelations on USS *Liberty* Attack and a Century of Subversion

Three separate revelations in late 2014 illustrate the extent of a war pursued by Israel against its supposed Western allies during the 20th century. Some of these disclosures are published for the first time in this article – including the identity of a senior British politician targeted for investigation by the British security service MI5 because of his covert ties to Zionist intelligence.

At the end of 2014 the Qatar-based television station Al Jazeera broadcast a new documentary film about the infamous attack in June 1967 on the USS *Liberty* (a US Navy technical research ship) in which 34 American crew members were killed and 171 wounded. Israeli Mirage fighter jets had fired on the *Liberty* with 30mm cannons and rockets; fighter-bombers then launched a further attack using napalm, before a final attack by torpedo boats.

The USS *Liberty*, attacked by Israeli jets and torpedoes in June 1967

The new film included significant revelations: while Israel has always claimed that the attack was a tragic mistake, recordings of pilots' communications with their headquarters show that they clearly identified the *Liberty* as an American vessel. Moreover the U.S. government knew the true story from the start. Interviewees confirming this included one of the most senior U.S intelligence veterans: Admiral Bobby Ray Inman, former director of the National Security Agency and deputy chief of the CIA. (Inman was chosen by President Clinton in 1993 as Defense Secretary, but was blocked by the pro-Israeli lobby from taking over at the Pentagon.)

The motive for Israel launching such a deadly attack on a supposed ally was that the USS *Liberty* was a spy ship, able to monitor Israeli activity during the 1967 war, in which the Zionist military apparatus was deployed on several fronts to destroy its Arab enemies. Washington was concerned that Israel planned to advance deep into Syria and even conquer Damascus – in line with the most aggressive version of the Zionist project to control territory from the Nile to the Euphrates. Remember that this was at the height of the Cold War and that only a few years earlier the world had been on the brink of nuclear war over the Cuban Missile Crisis. In response to Israel's advance, the Soviet Union secretly warned Washington that they would not tolerate their ally in Damascus – President Hafez el-Assad – being overthrown. Zionist aggression risked a Third World War, so the *Liberty*'s surveillance systems were deployed to track Israeli progress and allow Washington to restrain its ally if necessary.

(Ultra-Zionist authors John Loftus and Mark Aarons published a justification of the attack on *Liberty* twenty years ago in their book *The Secret War Against The Jews*. They contended that parts of America's military/intelligence establishment were conspiring with the Egyptians to level the playing field in the Six Day War, and that with the help of these leaks the Egyptians might have been able to rescue an initially disastrous campaign. One section of the Egyptian Army had bravely held out against the Israeli invaders and might just have succeeded in a counter-attack that would have cut off their enemy's vanguard. Ironically this one successful Egyptian unit was headed by Special Forces commander General Saad el-Shazly, who as military attaché at the Egyptian Embassy in London during the early 1960s had liaised with Colin Jordan and John Tyndall over secret plans for the Egyptians to finance a British nationalist radio station.)

At first President Lyndon Johnson – often regarded as the most pro-Israeli occupant of the White House in history – reacted angrily to the attack and (according to his State Department intelligence chief Tom Hughes) the President personally leaked evidence to *Newsweek* blaming the Israelis. Characteristically, the Zionist lobby responded by accusing the previously philosemitic Johnson of remarks amounting to "blood libel." LBJ was expecting to fight for re-election the following year, and knew that if the Lobby raised this allegation his campaign would be even more effectively torpedoed than the *Liberty* had been.

As ever, allegations of 'anti-Semitism' formed the stick used to beat any critic of Israel – but there was also a carrot to entice American officials into betraying their dead comrades and agreeing to cover up the truth about the *Liberty*. During their Six Day War against Egypt, the Israelis had captured Soviet-built missiles identical to the ones that were being used at that very moment in Vietnam against the US Air Force. They presented these as a free gift to US military intelligence.

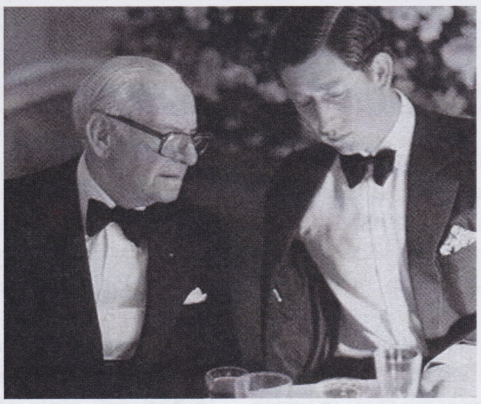
Al Jazeera revealed that the Israeli lobby had spies at the highest levels of American politics, who were identified by codenames in secret documents now published for the first time. These included:

- Abe Feinberg – alias *Hamlet* – a major donor to American political campaigns credited with rescuing Harry Truman's re-election as President in 1948; arms smuggler for the Jewish Haganah militia, where his right-hand man was David Wahl, later identified as a Soviet agent.
- Arthur Goldberg – alias *Menashe* – US Ambassador to the United Nations (1965-68), previously a US Supreme Court judge.
- David Ginsberg – alias *Harari* – a prominent Washington lawyer whose clients included the Israeli embassy.
- Abe Fortas – alias *Ilan* – succeeded Goldberg on the Supreme Court in 1965; forced to resign in 1969 over his ties to indicted Wall St financier Louis Wolfson.

Men like Feinberg had been under FBI investigation for decades, despite being publicly lauded as 'philanthropists'. In fact secret official assessments of these matters – some now starting to be declassified – often make more wide ranging allegations than even anti-Jewish 'conspiracy theorists' would dare to publish.

An archetypal case is Armand Hammer, latterly best known as head of Occidental Petroleum, the oil company he took over in 1957 and controlled until his death aged 92 in 1990. I examined British intelligence files on Hammer the day after their release at the UK National Archives in October 2014 – they document his role alongside other mostly Jewish associates as an asset of Soviet intelligence right from the start of the Bolshevik Revolution in 1917. After 1948 Hammer became increasingly close to Israel, and after the *Liberty* attack he was one of the earliest Jewish donors to the campaign of Johnson's enemy Richard Nixon.

In November 1926 American diplomat Boylston Beal, based at the US Embassy in London, wrote to British authorities explaining that: *Hammer's early activities were a part of the original movements among certain Jewish elements to establish under Jewish-American fronts corporations and purchasing agencies ...that were actually controlled by Soviet Jewish elements, under the direction of the Soviet Government of Russia. Hammer's later activities, while along the same lines, appear to be more concealed.*



(*left to right*) Officers of the arms-smuggling group Americans for Haganah – Soviet agent David Wahl, Abe Feinberg and Helen Warren; Armand Hammer with the Prince of Wales; Hammer – friend and confidant of every Soviet leader since Lenin – has a private word with Mikhail Gorbachev, while US Secretary of State George Shultz stands by.

He is believed to be at present a part of the Bolsheviki secret régime... Hammer is considered today to be very strong among the Jewish elements in New York City and is said to have made a good deal of money. It is believed that he is a member of the secret inner workings of the Communist Jewish elements in the United States, and very close to certain international banking interests controlled by certain naturalised German Jews who are the supreme directors of the alleged business activities of these Soviet controlled business institutions in the United States.

Three years earlier Armand Hammer's father and fellow Bolshevik Julius Hammer had been released (on the intervention of the Jewish Board of Guardians) from an American prison sentence for causing a woman's death during an illegal abortion. Guy Liddell of Special Branch (later deputy director-general of MI5) wrote to Stewart Menzies of MI6 that Julius Hammer "seems to combine drug trafficking with Bolshevism".

During the 1920s the Hammer family operated various business concessions inside the Soviet Union, ranging from the manufacture of pencils to trading surplus American wheat and medical supplies in exchange for Russian furs and caviar. It was strongly suspected that much of this was a front for moving covert Soviet funds into the West. Many of these dealings were centred on Reval in Estonia, which acted as a trans-shipment point for secret trading in Russian gold and diamonds. Needless to say much of the proceeds was siphoned off, whether for Soviet intelligence projects or in straightforward fraud. One of the main Estonian banks involved in the deals – Harju Bank – was bought by Armand Hammer in 1924.

While many of the original Bolshevik Jews were purged by Stalin during the 1930s, Hammer appears to have had high level protection both in Moscow and Washington. His interests expanded into international art dealing thanks to the Soviets giving him access to the Crown Jewels of the former Royal Family and other Czarist treasures seized by the revolutionary regime.

In 1956 Hammer invested in a struggling Californian oil firm, Occidental Petroleum, which he took over as president a year later. The company's great breakthrough came in 1965, when they succeeded in winning a contract with the Libyan government of King Idris, ahead of much better known US companies. Despite his supposed hostility to Jewish interests, this arrangement continued after 1969 under the regime of Col. Gadafy, who demanded a higher percentage from Occidental but was unfazed by Hammer's staunch support for Zionism, which was by then undisguised.

By the mid-1970s Hammer was able to use Occidental's Libyan oil reserves as the basis for a $20 billion fertiliser contract with his old friends in the Soviet Union. His one fall from grace came as part of the Watergate scandal, when he was one of many Nixon supporters to find their donations and financial records under scrutiny. Hammer pleaded guilty to three misdemeanour charges in connection with his $54,000 donation to Nixon's 1972 re-election campaign. The cash was donated illegally via a former Occidental executive, Tim Babcock, who had become Governor of Montana.

Yet eventually even this was wiped off the slate: President George Bush (senior) signed an official pardon for Hammer in 1989. The aged Marxist/Zionist agent was suitably grateful: "I deeply appreciate President Bush's action in clearing my name. Having spent my lifetime fighting injustice, this vindication reinforces my abiding faith in the American system of justice."

The previous year Hammer's 90th birthday had been celebrated at a lavish dinner in Washington, where he was honoured by judges, congressmen and senators including future Vice President Al Gore, a long term family friend. The British, Soviet and Israeli Ambassadors united in Hammer's praise.

While the three volume British security service files on Armand Hammer are adding further background detail to a story that was already known in part, another recently declassified British file contains a staggering revelation that forces reassessment of one of the most eminent Jewish politicians in British history.

Sir Keith Joseph served in Conservative cabinets during the 1960s, 1970s and 1980s and is best known as the closest ideological ally of Margaret Thatcher, who was elected Tory leader in 1975 after Joseph declined to stand as the right-wing standard bearer. Yet in 1948 he came to the attention of MI5 as part of a British security investigation of Zionist espionage and subversion.

At the time Sir Keith was a little known financier, recently returned from war service. So obscure was the future minister – eight years before being elected to Parliament – that MI5 staff resorted to looking him up in *Who's Who*!

His name had turned up during MI5's interception of correspondence between the Jewish Agency offices in London and the newly created state of Israel's representative in the USA, Abba Eban. Like Joseph, Eban was a young Jew who had served in the British Army during the Second World War – in Eban's case as liaison with Zionist agents working in cooperation with Britain's Special Operations Executive – the 'dirty tricks' department of the British war effort.

Eban was regarded by MI5 as one of the most important operatives of an increasingly aggressive Zionist secret service engaged in propaganda, intelligence gathering, arms smuggling and even terrorism. He was allied to Israel's founding prime minister David Ben Gurion and worked via the Jewish Agency.

British security and intelligence officers knew that for several years Ben Gurion and the Agency had coordinated terrorist and other subversive acts with rival Zionist groups including Menachem Begin's Irgun and Yitzhak Shamir's Stern Gang. At other times however Ben Gurion and allies such as Eban had been bitter enemies of Begin and Shamir (each of whom later became Israeli prime ministers in their turn, while Eban served as deputy prime minister from 1963 to 1966 and foreign minister from 1966 to 1974 – including the Six Day War and the attack on the *Liberty*).

Hence Abba Eban and his Jewish Agency offices in London were a major surveillance target for MI5. In June 1946 the Agency's offices

in Palestine (then ruled as a British mandate) had been raided as part of Operation Agatha, a counter-terrorist operation by the British Army involving 2,700 arrests, including senior Agency personnel. British codebreakers had been reading the Jewish Agency's secret communications, so MI5 and its sister service MI6 knew that Ben Gurion's disavowal of involvement in terrorism was bogus.

It was against this background that MI5 officers opened a letter from the Jewish Agency to Eban, posted on 4th June 1948. Formerly top secret records just released by the UK authorities show that one paragraph in the letter was heavily underlined by the MI5 department specialising in Zionist terrorism, espionage and subversion. It read:

"Sir Keith Joseph has asked me to convey his kindest regards to you. He wanted to see you in connection with one or two matters which had come to the notice of his circle, and he thought they might be able to help us. I put him in touch with Mr Locker. I cannot give details here since he asked that they should not be disclosed in writing."

Berl Locker was chairman of the Jewish Agency's board of directors, and a long time ally of Chaim Weizmann, newly installed as the first President of Israel.

An MI5 officer passed an urgent request to the service's registry, which in those mostly pre-computer days kept a massive card index of spies, saboteurs, terrorists, and just about anybody regarded as dangerous to the security of the state: "Please look up Sir Keith Joseph everywhere you can think of – including *Who's Who*!"

MI5's Pamela Stiebel sent a memo to her colleague David Scherr, another young MI5 high flyer who had run cross-border operations from Gibraltar against German intelligence. Postwar Scherr and Stiebel had become specialists on the new threat to Britain from Zionist intelligence and terrorist organisations:

"David – What, if anything, can we do about the para side-lined re Sir Keith Joseph?"

Scherr replied that no action should yet be taken against Joseph, except to enter his name in MI5's card index of Zionist suspects, and to copy the intercepted letter into MI5 files on Abba Eban and Berl Locker. An entry for Sir Keith was drawn from *Who's Who* and added to the file, noting that he was a 30-year-old baronet who had inherited the title from his father, Bovis construction tycoon Sir Samuel Joseph, in 1944 while serving in the Middle East as a captain in the Royal Artillery. He had since become a barrister and Lloyd's underwriter, and had begun to cement a position in the British establishment as a Fellow of All Souls College, Oxford, and an Alderman of the Corporation of London.

MI5 have not yet published any later records that they kept on Sir Keith, though it is certain they took an interest when a man who had featured in their counter-espionage files became Conservative MP for Leeds North East in 1956 and went on to serve as a minister in successive Conservative cabinets.

In 1974 after the Tory election defeat, Sir Keith even became Shadow Home Secretary, in line to take responsibility for MI5 itself had the party returned to government! Would this have been the first time that MI5 acquired a political boss who had once himself been a target of their investigations?

Perhaps fortunately, Sir Keith's party was not to return to office for another five years, and he never got to run the Home Office. After briefly considering a campaign for the Conservative leadership, he stood aside to support the successful candidature of Margaret Thatcher and became her closest ideological ally in government, serving as Secretary of State for Industry from 1979 to 1981, then as Education Secretary from 1981 until his retirement in 1986.

Sir Keith Joseph stepped down as an MP in 1987 and was raised to the upper house as Lord Joseph of Portsoken (taking the title from his old ward on the Corporation of London where he had started his post-war career). In their book and PBS series on the transformation of the world economy, *Commanding Heights*, economists Daniel Yergin and Joseph Stanislaw wrote:

"Arguably, Keith Joseph did as much as any other single person around the world to reshape the debate about government and marketplace, to take a variety of ideas and bind them together into a powerful critique of the mixed economy and, in the course of things, help shape them into a political program."

(*left*) Sir Keith Joseph at a Stockton meeting where he refused to share a platform with ex-NF Tory candidate Tom Finnegan (*right*). He is best known as the ideological mentor of Margaret Thatcher (*below left*): MI5 monitored his secret messages to Zionist spymaster Abba Eban (*below right centre*, with Harry Truman and David Ben Gurion.)

For most of his political career Sir Keith avoided public association with Israel or with any matter connected to his Jewish identity – so much so that there is no mention of Israel or Zionism in his 400-page biography published in 2001. A rare exception was at the 1983 general election when he had been invited to speak in the marginal Stockton South constituency on behalf of Tory candidate Tom Finnegan. Shortly before his arrival it was revealed that Mr Finnegan had previously been a National Front activist in Birmingham. Rather than discreetly pulling out of the engagement (as his fellow Jewish minister Nigel Lawson did), Joseph did something much more damaging. He travelled to Stockton but ostentatiously refused to join Mr Finnegan in a campaign walkabout, choosing instead to speak to television reporters:

"Could I ask whether your position as a leading member of the Jewish community has put you in any difficult position?"

"Of course it has, how could you doubt that."

"Have you had any representations from the Jewish community today or..."

"You don't need representations about that. Certainly it's an embarrassing position."

At a public meeting that evening, Sir Keith stepped down from the platform and spoke from the floor, rather than speaking alongside Finnegan, who went on to lose by just 102 votes.

This year Sir Keith's name has been dragged into the scandal over alleged paedophile abuse: local newspaper editor Don Hale has identified him as one of several politicians mentioned in a dossier on establishment paedophiles handed to him in 1984 by former cabinet minister Barbara Castle. The dossier was seized a few days later by Special Branch officers who called at Hale's paper, the *Bury Messenger*.

Former Tory activist Anthony Gilberthorpe added to the controversy, claiming that at Conservative Party Conferences in 1983 and 1984 he had supplied rent boys for parties attended by Sir Keith and other senior politicians. Such lurid claims are difficult – perhaps impossible – to document: but now that MI5's longstanding interest in Sir Keith Joseph has been confirmed, official enquiries into the paedophile scandal will surely call on the Security Service to provide evidence, if only to help lay these rumours to rest.

Peter Rushton, Manchester, England

Matthias (Matt) Koehl – 1935-2014

It was with great sorrow that I learnt of the death of my longtime friend and comrade, Matt Koehl. Koehl was the commander of the US-based NEW ORDER and its global affiliate, the World Union of National Socialists. He died peacefully in his sleep of natural causes at the Wisconsin NEW ORDER compound Nordland early on the morning of October 10, at age 79.

Matt Koehl was born in Milwaukee, Wisconsin, on January 22, 1935. His parents were ethnic Germans, who came from the Banat region of the old Austro-Hungarian Empire, in what is today Romania.

His interest in what we broadly call "the Movement" began when he was in high school. He came across an article on the post-World War II WN or neo-NS group the "Columbians" in *Life* magazine, which he found fascinating. Soon after, he read the 1941 "exposé" of the Movement *Undercover*, by the communist agent 'John Roy Carlson' (real name: Avegdis Derounian). In the book was a quote from Peter Stahrenberg, leader of the tiny pre-war American National-Socialist Party: "My religion is National-Socialism. Christianity is the bunk." ('Bunk' was the equivalent in those politer times for what today might be termed 'bovine excrement'.) This stray quote from an obscure source would later have enormous impact on Koehl's thinking.

Commander Matt Koehl of NEW ORDER addressing a meeting in 2002.

By his senior year of high school he was distributing Movement material from Gerald L.K. Smith's Christian Nationalist Crusade to his classmates, which earned him a suspension. The next year, after graduating high school, he made his way to New York City, where he joined James Madole's National Renaissance Party. His passion and intensity for Movement work were so great that he was cited by name when the US House of Representatives issued a report on *Neo-Fascist and Hate Activity* in 1954. Koehl eventually left the NRP, only to join a variety of similar groups in the following years. For a while he was the secretary of the Free Ezra Pound Committee, and met with the poet on several occasions in an effort to get him released. Somehow, among all of this frenetic political activism, he found time to study journalism at the University of Milwaukee for two years, and serve a period of enlistment in the US Marine Corps.

An American Nazi Party press conference in 1965 featuring (*left to right*) national secretary Matt Koehl; ANP founder Commander George Lincoln Rockwell; and deputy commander Alan Welch.

In 1956, as a protege of the US nationalist DeWest Hooker, he attended a gathering of hardline Movement leaders in Knoxville, Tennessee. The result of this convention was the founding of the National States Rights Party, which Koehl immediately joined. However, it was also on this occasion that he first met George Lincoln Rockwell, who was making his initial foray into Movement politics. Rockwell declined to join the new formation: he had something much different in mind.

In 1959, Rockwell founded the American Nazi Party. At the time, Koehl was an NSRP organizer based in Chicago. He soon realized that the ANP, with its hardline Hitlerian ideology and open espousal of National-Socialism, was more to his liking than the NSRP's old style appeal to Southern revanchism and Christian Nationalism. In 1961 he joined the ANP, and soon opened a local party headquarters in the Windy City. Koehl proved to be a tireless political organizer and activist. He so impressed Rockwell, that he was transferred to the ANP national headquarters in Arlington, Virginia. He soon became the ANP's national secretary, and eventually, Rockwell's indispensable chief-of-staff.

Prior to Koehl's arrival in Arlington, Rockwell had no one reliable to run the ANP headquarters when he was on the road, speaking and organizing. When he was out of town on an organizational tour, chaos reigned at the headquarters. This left Rockwell in a quandary. One option was for him to stay in Arlington, thus ensuring that the national office ran smoothly, and forego building his movement throughout the country. Alternately, he could go on the road, and leave the headquarters in free fall.

Koehl, however, was able to manage the headquarters in a professional manner in Rockwell's absence. As chief-of-staff, he was both a tireless and methodical worker, and able to maintain order and discipline among the sometimes unruly recruits attracted by Rockwell's provocative program of public outreach. This freed Rockwell to travel about the country engaging in media-captivating street theater and speaking to huge audiences of college students. All of the successes that Rockwell had in the national spotlight were only possible because Matt Koehl had his back.

On August 25, 1967, Rockwell was assassinated, Koehl was Rockwell's immediate deputy, and had been appointed the legal executor of his will. Instantly upon Rockwell's death, Koehl stepped forward to take his place at the helm of the party, which Rockwell had renamed the National Socialist White Peoples Party. Characteristically modest, Koehl at first refused to assume the title of 'Commander', and instead chose the title 'National Leader'. Rockwell's murder initially gave the party a bonanza of free publicity, but soon afterwards it underwent a period of contraction. Koehl's leadership style was restrained and sober when compared to Rockwell's extroverted flair for flamboyant showmanship. Quite simply, some party members felt that the 32-year-old Koehl was not up to the job of leading the movement. Donations dried up and activists drifted away. *The New York Times*, which rarely

NS BULLETIN

OFFICIAL INTERNAL ORGAN OF THE National Socialist White Peoples Party AND THE National Socialist Youth Movement

SPECIAL SUPPLEMENT TO NS BULLETIN 284

FRENCH COMRADE SHOT!

As NS BULLETIN 284 was going to press, National Headquarters received word that French National Socialist activist Marc Gillet had been ambushed and was reportedly in serious condition.

In an attack reminiscent of the January, 1930, assault that led to the death of Movement martyr Horst Wessel, Gillet was shot by an unknown assailant or assailants while in his apartment in Nice. Gillet was wounded in the chest and shoulder.

The news of this brutal incident was withheld from the American public by the news media, although it was widely reported in Jewish periodicals throughout the country.

Gillet, 23, was imprisoned for several months during 1980 and 1981 by the French government.

At first no specific charges were brought against him, but after a lengthy period of incarceration he was charged with "anti-Semitism" and sentenced to 18 months in prison. Gillet is the Nice organizer for the French NS organization F.N.E.

This attack is only one of a number of similar incidents which have occurred in the last two years. In October, 1980, F.N.E. leader Marc Fredericksen and two companions were hospitalized after being beaten and stabbed by a gang of Jewish thugs.

Last year F.N.E. comrade Michael Caignet was blinded and maimed after three Jewish assailants poured sulfuric acid over his face and upper body as he was walking down a Paris street.

So far, no arrests have been made in any of these attacks, although the assailants of Michael Caignet have been positively identified by the French police and numerous witnesses.

NHQ will keep readers of the NS BULLETIN posted on Marc Gillet's condition as new reports come in.

MARC GILLET

French Neo-Nazi Seriously Hurt

PARIS, (JTA) — A French neo-Nazi was seriously wounded this week by an anonymous assailant who shot him in the chest and shoulder.

Marc Gillet, 23, was shot in his apartment in Nice, by a man who, he said, he barely saw. His condition was described as serious by hospital sources.

Gillet was found guilty last May of neo-Nazi activities. A Nice court sentenced him to 18 months imprisonment but most of the sentence was suspended. He was accused of addressing threatening, violently anti-Semitic letters to Jewish leaders in the south of France.

The court also found him guilty of setting up the local branch of the FANE (Federation of European and National Action), the largest neo-Nazi organization in France which was outlawed by Parliament in 1980. Gillet's family says Jewish activists have been threatening him since his trial.

THE JEWISH PRESS (Brooklyn, N.Y.), 3/19/82

A 1982 edition of the NSWPP'S *NS Bulletin* – the following year Matt Koehl dissolved the party and formed NEW ORDER.

had a word to say about the ANP/NSWPP when Rockwell was alive, published a lengthy, detailed article chronicling the party's decline, which it blamed on Koehl's lackluster leadership. Many outside observers predicted that it was only a matter of time until the NSWPP closed down.

But such doomsayers had not reckoned with the indomitable will and dedication of Matt Koehl. He refused to let the party die. Slowly, step by step, he began to rebuild. He recruited Dr. William L. Pierce, who had played only a marginal role in the movement under Rockwell, to produce and edit the party's publications. A new, professional brick-and-concrete building was acquired to replace the ramshackle frame structure that had served as the headquarters and barracks during the heyday of the ANP. William Kirstein, a junior officer in Rockwell's Stormtroops, was promoted to National Organizer, and he travelled across the country recruiting new members and setting up local units in various cities..

By 1969, a scant two years after Rockwell's untimely death, the party was stronger than ever before. At the first NSWPP congress that year, Koehl finally assumed the title of Commander to the unanimous acclaim of the party membership.

During the following decade, under Koehl's leadership, the NSWPP grew into an impressive, nationwide organization with public headquarters and bookstores in major US cities, such as Baltimore, Chicago, Cleveland, and Los Angeles. For a while it had a fifteen minute news commentary on AM radio, entitled *The Future Calls*. The Party's National Headquarters in Arlington published a monthly tabloid newspaper, *White Power*, and a twice-monthly internal newsletter, the *NS Bulletin*. In addition, an ideological journal was issued under the auspices of the World Union of National Socialists, which Koehl also led.

During this time the NSWPP reached its numerical peak, and routinely could conduct uniformed Stormtroop demonstrations of 50 to 100 participants. In a few occasions, the number of troopers was over 100. In contrast, Koehl's predecessor, Lincoln Rockwell, never had been able to raise more that two dozen troops on any given occasion.

In addition to the paramilitary Stormtroops, Koehl formed a women's auxiliary, the National Socialist Women's Organization, and a youth group, the National Socialist Youth Movement.

Beginning in 1975, the Party began running candidates for local office in areas where it had a strong organizational presence. Typically, the NS candidates would run for the office of school board or mayor. The goal was to make the NSWPP a credible alternative to White voters who were disenchanted by the Republicans and the Democrats. The Party candidates never won less that 5.5 percent of the vote, and on a few occasion reached nearly 20 percent. In some instances, the percentage of the White vote received by the National-Socialists was upwards of 30 percent.

Also in 1975, Koehl began a concerted effort to strengthen the NSWPP's foreign ties through the World Union. He made an extremely successful organizational tour of Europe, where he connected with many old fighters of the NSDAP. Although some German National-Socialists had held the US movement in low regard, Koehl had built his party up to the point where they began to consider it in a more serious light. Among those with whom Koehl established connections were former Hitler Youth leader Arthur Axmann, and the NS pilots Hans Bauer, Hans Ulrich Rudel and Hanna Reitsch. Hans Severus Ziegler, and Florentine Rost van Tonningen (wife of the martyred Dutch NS leader) became personal friends. Significantly, Koehl was the only American present at the funeral of the famous SS commando leader Otto Skorzeny.

By the end of the 1970s, Matt Koehl had transformed Rockwell's rag-tag collection of 'neo-Nazi' dissidents who specialized in street theater into an efficient and professional political formation, and had won the grudging respect of even his bitterest enemies.

In 1978, however, the NSWPP began an extended period of contraction. It was not the case that the Party was doing anything differently, but rather that the political mood in the country had changed. The social upheaval that had characterized the 1960s and 1970s had faded away. This period had included such phenomena as Black rioting and 'civil rights demonstrations', massive protests against the unpopular Vietnam war, the rise of the feminist

Matt Koehl (*right*) at a ceremony in Arlington, Virginia, in 1997 (also attended by *H&D* editor Mark Cotterill) marking the 30th anniversary of George Lincoln Rockwell's assassination.

movement and the drug-oriented youth sub-culture, and a general breakdown of traditional White society and values. This period of change and unrest had proved a fertile field for the growth of the NSWPP. But as the mood of the country shifted, the fortunes of the NS movement began to wane. The election of Ronald Reagan as president in 1980 only intensified the de-radicalization of White America. Many Whites foolishly believed that Reagan would turn the clock back, and reestablish White supremacy and traditional White society. Hence, many people who had previously supported the Party now felt that the need for some extreme 'Nazi' alternative to the established order was unnecessary: they mistakenly believed that the System had fixed itself.

Party membership dropped off, donations declined, and it became harder to recruit qualified personnel for headquarters staff. Demonstrations became smaller and smaller, it was more difficult to find candidates to stand for public office. Whether by coincidence or not, this period of Party weakness also saw a rise in attacks on the Movement by the federal government. In particular, an effort was made by the Internal Revenue Service to bankrupt the party and seize its assets. Ultimately, Koehl was able to turn back these attacks, but only at an enormous cost that left the party drained of financial resources and energy.

Koehl began to question whether the whole idea of gaining political power under the banner of National-Socialism was actually possible. It is true that he could build up the party – but only to a certain level. Rockwell's original plan was for a sprint to power: he had hoped to become president by 1972. Now, it was apparent that building an NS America was going to be more of a marathon race than a 50-yard dash. Consequently, a new approach was needed.

Matt Koehl was not just the political leader of a movement on the fringes of polite society. He was also a thinker and an ideologist with a powerful intellect. Decades of reading and studying had convinced him that the problems facing the White nations of the world ran deeper than even most Movement people realized. It was not just a matter of Jewish subversion of White society or the corrupt nature of the White elites. Rather, he felt, the very basis of Aryan society had been infected with alien spiritual values. The rot was deep. Consequently, efforts to gain political power by the Movement were ill-conceived. Even in the highly unlikely event that National-Socialists were able to outmaneuver and overpower their racial and political enemies, the very roots of White society would prevent them from being able to construct a healthy NS state.

Western civilization was doomed, Koehl believed, and there was no way that it could be rescued or be saved. Rather, he felt, the proper focus for the National-Socialist movement was to prepare the foundations for a post-Western Aryan civilization.

On January 1, 1983, Koehl dissolved the National Socialist White Peoples Party and reorganized it as the NEW ORDER. While the NSWPP had been a political formation, the NEW ORDER would have a spiritual or religious focus. In essence, Koehl was seeking to found a whole new religion for Aryan humanity, which would provide a healthy basis upon which a future White civilization could be built.

The transition of the NSWPP into the NEW ORDER was highly controversial, both within the broader NS community and even within Koehl's own base of NSWPP followers. Many officers, activists, members and supporters resigned in protest, or simply let their membership lapse.

The NEW ORDER was a pale reflection of the previous NSWPP. It had no local chapters, and conducted few activities. Indeed, it had no public outreach worthy of note. Its sole publication was the *NS Bulletin*, an eight-page newsletter that only appeared at irregular intervals, and eventually was completely suspended. Instead, the NEW ORDER focused on developing a religious doctrine for the new faith, with accompanying ceremonies, rituals, holidays, and practices. The central text of the new faith was Koehl's 1980 essay, *Faith of the Future*, which it widely distributed in booklet form.

(*above*) Matt Koehl leads an NSWPP march in Washington DC, 1971 (*below*) Matt Koehl visiting the Dutch national socialist Florentine Rost Van Tonningen in 1999 during her 85th birthday celebrations.

Opponents of the NEW ORDER ridiculed it as a distortion of true National-Socialism, and accused it of worshipping Adolf Hitler as a god, in a grotesque parody of Christianity. Such criticisms, however, are certainly incorrect and unfair. But then, historically speaking, it is not unusual for a new religious faith to be misunderstood by those who do not share its goals and values.

In the mid 1980s, Koehl relocated the NEW ORDER headquarters from Arlington, Virginia, to Milwaukee, Wisconsin. He purchased an 80-acre tract of undeveloped land, where he built a compound that served as the focal point for NEW ORDER operations. He named the compound Nordland, and it was there that he died after a lengthy illness.

In many ways, Koehl was a unique and undervalued personality in the pantheon of postwar NS and White Nationalist leaders. He spent his entire life in the service of his Race, from his teenage years until his death at 79. He suffered ridicule and poverty. In his days of street activism, he had been beaten and jailed. But he never lost faith, and he never refused to make what he thought was the right decision out of fear.. Some of his writings, such as *The Revolutionary Nature of National Socialism*, *Adolf Hitler: German Nationalist or Aryan Racialist?* and *The Good Society*, are classics that will continue to inform and educate new generations of National-Socialists as we move into the future.

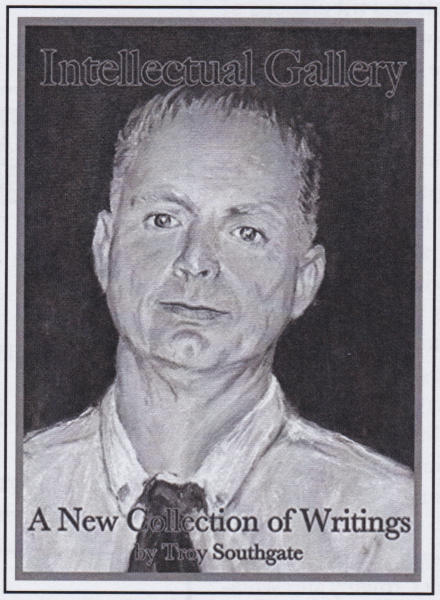
I am saddened by Matt Koehl's passing, but at the same time I continue to draw strength and inspiration from the example that he set. For American National-Socialists, in particular, his death marks the end of an era – and the beginning of a new era.

Martin Kerr, Falls Church, Virginia

Book Review – *Intellectual Gallery: A new collection of writings* by Troy Southgate

Intellectual Gallery: A New Collection of Writings by Troy Southgate, Black Front Press (2014): ISBN:978-0-9927452-8-8: 540 pages (soft-cover). Available for £17.00 (post free - world wide) from Amazon or PayPal – blackfrontpress@yahoo.co.uk

It was 41 years ago, in 1973, that Dr. Revilo Oliver published his insightful monograph, *Christianity and the Survival of the West*. At that time Oliver had not yet publicly adopted the staunch anti-Christian rhetoric of his later years. In fact, the 78-page booklet basically lamented the passing of Christianity due to its effectiveness as a tool of European solidarity. His thesis was that, for centuries, it was believing Christians who saved Europe and even in the 1970s they were still the only viable protectors of the civilization. He writes, it is "the Christian minority that has thus far been the only defender of our race, the only champion of our embezzled heritage."



Oliver's fear was that as Christianity was fading and weakening, European man had not yet found a replacement creed which might yield a willingness to fight the enemies of his race. In the booklet's stark language, "Christendom is no longer Christendom. The faith that Christ was literally the Son of God, which dominated the Western world for fifteen centuries, and effectively united all the men of our race for ten, has become the faith of a minority."

Oliver further believed that the Christianity which so robustly fought for Europe was not the submissive and humble religion taught by the New Testament. As he wrote in *America's Steadfast Dream: The Education of a Conservative* (1981), "I need not remark that Western Christianity was ennobled by infusion of much of the Aryan and essentially aristocratic traditions of the Germanic tribes that dismembered the mongrelized Roman Empire. One has only to read the great literature of our Christianity, from the *Chanson de Roland* to the *Idylls of the King* and *Morte d'Arthur*, to see how little it really owed to the proletarian Sklaven-morality of the New Testament, in which you can find no slightest authorization of the noble code of personal honor, valor, and chivalry that made Christendom great."

Those Christian sects which actually survive today almost universally function, as Oliver put it in the above work, as "socially disintegrating forces." He did hold out hope, however, that a new faith might emerge similar to that propagated by Savitri Devi and others. The following is Dr Oliver in one of his few, and far between, optimistic moments: "My own guess is that such a religion would revive the belief in metempsychosis, which is congenial to our racial psyche and, if one grants the existence of ghosts, not patently irreconcilable to observed phenomena."

Whether the late Professor's musings concerning faith in the future prove correct, his essential point that white racial survival must find a substitute for a no longer viable or credible Christianity is a very powerful one. Alternatives to belief in Man-God abound in racialist circles. There are those who focus on the science of genetics and feel that a rational understanding of racial/cultural differences will yield a rational yet staunch devotion to Europe's defense. Still others feel that a simple rationalist/scientific ideology will be insufficient sustenance for the painful battles ahead. Hence, they call for a return to the old Pagan Gods – either under-girded by an actual belief in their reality or, more commonly, as simply poems and symbols capable of inspiring the masses to action. As such they may be seen as a subspecies of romanticism, a pleasant story, the "assent" which may well produce the heroism needed for the coming struggles.

One is reminded in this context of the many racialists who over recent decades bounced back and forth between Odinism, SSPX, Alistair Crowley and assorted exoteric and esoteric religions. Some sought to fuse Christianity with esoteric paganism, combining Traditional Catholicism with Julius Evola or Rene Guenon. Indeed, at the height of its infatuation with myriad and oft-contradictory forms of spiritual struggle, the "Political Soldier" wing of the National Front fell in love with everyone from the populist Qaddafi to the austere Muslim, Ayatollah Khomeini, selling their books alongside those of scientific racialists, old school romantics or Christian British nationalists.

Troy Southgate is one of those who can truly say, "Been there, done that" to much of the above. As far as this reviewer is able to discern the prolific writer and composer is currently devoted to a form of Wotanism rooted in nature. Nonetheless, he maintains, as he always has, a strong interest in many and varied searchers for meaning in general and religious meaning in particular. One supposes that he finds inspiration in many, ostensibly diverse sources. It is the eclectic nature of Southgate's favorite thinkers and heroes, that enables him both personally to avoid growing stale in his political ruminations and further capable of transmitting his freshness to his readers.

It is in the spirit of true diversity (not the totalitarian, monochromatic set of boring cliches and repressive actions of contemporary society's mind-controllers which audaciously describes itself as "diverse") that Southgate has given us *Intellectual Gallery*, a collection of essays devoted to overviews or at least, aspects of twenty-eight thinkers, five of whom are Christians and the others pagans, mystics, or simply serious reflectors upon man as a spiritual being.

Being a collection of essays the book suffers from the unevenness which often plagues this genre. For example, Corneliu Codreanu is dealt with in an essay which focuses exclusively on the differences between Fascists (seen by Southgate as "reactionary charlatans" of insufficient anti-capitalist credentials) and the Iron Guard. This is an important subject, but does not address, particularly for the beginner, who Codreanu was, his struggle and world view. Similarly both G.K. Chesterton and Hilaire Belloc are presented through one particular piece of their writing. Chesterton is explored simply through *The Ballad of the White Horse* and Belloc's thinking on Islam is presented via several of the latter's books which touch on the Mohammedan faith. Both these essays are, of themselves fine works. The "Belloc and Islam" chapter especially calls upon Southgate's knowledge of many books in the Belloc *oeuvre*.

However, we are warned in the book's Foreword that *Intellectual Characters* will focus always "on the ideas and not on the characters themselves, an approach that is becoming increasingly rare in an age so thoroughly obsessed with the human personality and the cult of celebrity in general." This assertion itself may be debatable. The joyous Catholic gentleman and anti-imperialist patriot that was Chesterton makes, at least for this reviewer, his ideas a bit more credible. In contemporary terms, GK not only talked the talk but also walked the walk. Leaving the need for biographical detail aside though, the frequent zeroing in on a one work example of a thinker's productivity may serve to obscure his broader accomplishments and philosophy from us.

In addition to the traditional Christian critics of the modern world featured in the book which include T.S. Eliot, we have a few quasi-Christians who take specific parts of the old Christianity and expand it in many creative directions such as Emanuel Swedenborg and the less

well known Maria de Naglowska. Long time heroes of nationalists like the above mentioned Evola appear alongside other artists and philosophers generally seen as on the non-Christian right. Martin Heidegger, Ezra Pound, Oswald Spengler, Ernst Jünger, Friedrich Nietzsche and the literary darling of the Japanese right, Yukio Mishima, are all dealt with.

Of the thinkers treated in the book all are viewed as having something positive to say with the exception of Al-Hakim, founder of the Druze. In effect though even this chapter allows Southgate to weigh in towards Islam with a somewhat positive attitude as evidenced by his self-proclaimed "sympathy towards those Muslims who continue to resist Western tyranny."

Aleister Crowley – long a subject of fascination for spiritually inclined non-Christian nationalists – receives detailed and favorable treatment. Even Arthur Schopenhauer and his sense of life's tragedies is enlisted in order to exhort us to "acknowledge the stark realities of the human condition and prepare ourselves for the trials and tribulations of the future." There is much to learn and think about in this somewhat uneven book. Many readers will be spurred by the quick treatments of many profound thinkers to pursue their thoughts in greater depth in the primary sources.

This is a plus as the nationalisms of the future are going to have to do much serious rethinking of their root assumptions in many areas. The old-school Christianity which formed at least half of the twentieth century, anti-liberal movements – think of Vichy France, Franco's coalition of Carlists and Falangists – seems no longer viable. For some time robust patriotism and racial loyalty and assertions of British character could somewhat galvanize nationalists in Britannia. This was essentially the orientation of John Tyndall who, although not at odds with a traditional Christianity (provided it defended European peoples) saw the essence of the struggle as racial, national, cultural and tribal. It is thus to the likes of the French New Right, the thinkers featured in the likes of Arktos Press (Troy Southgate prominent among them) who will provide the metaphysical contours of the future.

One wonders when reading *Intellectual Gallery* whether we have not gotten a bit too far off the beaten path. Might not Crowley and Wotanism be a bit too heady a brew for most Britons today? But, if that be the case what might yet inspire the masses? If simple old-school racially-based patriotism has gone out of style, and if Christianity has been largely TKO-ed, then is it realistic to assert that pagan mysticism, Crowleyian magic, Heidegger's dense philosophy or Schopenhauer's sense of the tragic might come to the rescue?

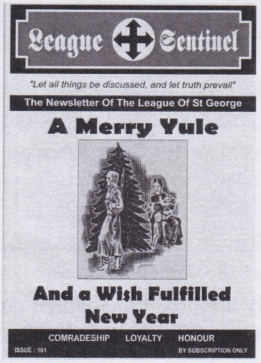
Perhaps, for a nationalist intellectual class this heady esoteric brew might be inspiring. As Southgate writes, "I hope this book will provide its readers with a better understanding of the subject matter concerned and that it will perhaps allow people to deepen their knowledge and go on to enrich their own lives as a consequence."

Of these hopes for his book offered by Southgate I think there is little doubt that they are and will be realized. However, whether this sort of eclectic, mystical fusionism can fire Europeans to action is, as of yet, far from clear. However, it should be remembered that the New Left of the late sixties and early seventies, in addition to its subversive socio-political dogmas, also displayed a weird amalgamation of American Indian religion and Eastern meditation. This did not prevent it from essentially changing the very ethos and identity of America and much of Europe.

Perhaps, that is a working alternative. The real-life grievances of simple Britons may yet stir a political counter-revolution while those more attuned to the soul's needs may yet offer a richer heritage to defend and draw on. Might this diverse defense of European values tip the scales at this late hour?

I sense a lot of old-school nationalists muttering under their breath that this is all just so much mumbo-jumbo. But they will certainly agree that if thinking on Crowley will somehow end the dictatorship of multi-racial maniacs then they too will climb the Himalayas as did young Aleister.

Reviewed by Gil Caldwell, Trenton, New Jersey



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Book Review: *General Jan Christian Smuts: The Debunking of a Myth* by Stephen Mitford Goodson

General Jan Christian Smuts: The Debunking of a Myth, by Stephen Mitford Goodson, Bienedell Uitgewers, 2013, 48 pages, softback, available from – Bienedell Uitgewers, Posbus 3095, Pretoria, 0001, South Africa. Email: lw@lwboeke.co.za for price and postage details.

Forty pages might not seem much space to write a biography of 'a great man' such as General Jan Christian Smuts. For in his day and in his way he was a great man – scholar, soldier, politician, diplomat – seemingly popular among all strata of the British Empire, a white knight on a white horse being sent to wherever trouble brewed or danger threatened. He was of Boer stock, becoming a Boer commander who rather reluctantly fought against the British in the Boer War, then after peace embraced the Empire as a unifying figure among white South-Africans. In WWI he was a member of the Imperial War Cabinet where he helped create the Royal Air Force. In WWII he became a Field Marshal: the only person to sign the treaties that ended both wars.

Similarly he was the only person to sign the charters of both the League of Nations and the United Nations Organisation. In South Africa as recently as 2004 he was voted one of the top ten South Africans of all time, yet in Britain he is largely forgotten – the limelight being taken up by his contemporary Winston Churchill to whom he had many similarities. To do justice to Jan Christian Smuts' achievements would take a lot more than 40 pages. And yet… and yet it is far easier to destroy than create, 'months to build – moments to burn', and the subtitle of this book *The Debunking of a Myth* says it all.

This small booklet tells you all you need to know about 'the great man' and puts it in admirable context frankly explaining the Boer War, the First World War and the Second World War – their causes, their courses and the peace that intervened and followed all three conflicts – and the part he played in all.

In July 1914, World War I broke out after the heir to the Austrian throne, Franz Ferdinand, and his Czech-born wife were assassinated in Sarajevo, Bosnia Herzegovina. The crime was said to have been committed by Gavrilo Princip, who was a member of the Black Hand, a Rothschild front, and an associate of Leon Trotsky, (real name Lev Davidovitsj Bronstein).

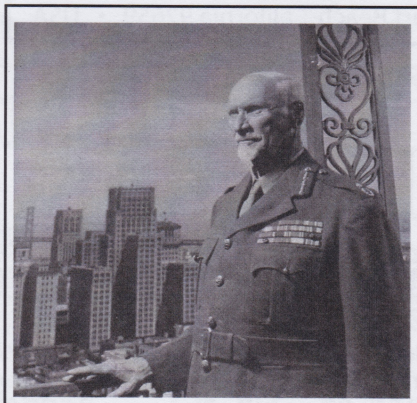
You won't find a paragraph like that in most school text books about WWI. The book tells of his youth and his fascination for the poetry of Walt Whitman:

Oh me! Oh life! Of the questions of these recurring,
Of the endless trains of the faithless, of cities filled with the foolish,
...
... The question, O me! So sad, recurring – What good amid these, O me, O life?
That you are here – that life exists and identity,
That the powerful play goes on, and you may contribute a verse.

After university the verse Smuts decided to contribute was an important one, but an anything but beneficial one for his people, the White Race, as his contributions set in train a sequence of events that led to South Africa's present plight today – which from being a place of high culture and civilization is now nothing but a Jewish mining concern employing black slaves who for entertainment are allowed to hunt, rape and kill the rapidly dwindling white population.

The book tells of his admiration for and close cooperation with Cecil Rhodes and subsequently the Rothschilds, of his betrayal of the Boers to the interests of Oppenheimer and De Beers at the Treaty of Vereeniging in 1902, of the insatiable vanity that led him (with his deputy Arthur Harris, who the future would know as Bomber Harris) to try and conquer German South West Africa/Tanganyika in 1916 – tried and failed, for his vastly superior force was outwitted by 600 Germans and 6,000 Askaris under the leadership of General Paul Emil von Lettow Vorbeck. It tells of Smuts' vital role in setting up the South African Central Reserve Bank and in establishing income tax there. It tells you of his diplomatic missions on behalf of the British (Rothschild) Empire often of an extremely sensitive nature. It tells you of his close friendships with the leading financial lights of the day, of his funding by Sir Henry Strakosch the Moravian Jew who also funded Churchill. It tells how he put down a white miners' strike in South Africa called by white miners angry about their jobs being taken by more lowly paid blacks and how he put it down using aircraft and machine guns that killed 535 white miners as well as 152 black miners. It explains how he managed, despite fierce opposition, to drag South Africa into WWII. It tells of how during WWII in the event of Churchill's death 'the powers-that-be' in London had decided that Smuts would become the replacement Prime Minister of Britain. It tells of his slavish promotion of the Zionist cause and Jewish interests at every opportunity wherever in the world and whenever an opportunity arose. Forty pages – yet it could be summed up in one short sentence 'He was in the pay of the Jews'. His role was basically nothing other than that of a high-level errand boy for the Jews.

The Jews need their Gentile errand boys – Churchill, De Gaulle, Thatcher, Bill Clinton, Nelson Mandela and Tony Blair being prime examples. They need Gentile errand boys not so much because they haven't the numbers to provide their own people to do such errands – after all multiple Jewish advisors always dog the steps of such 'great leaders', but because the Jews need camouflage. Disraeli, Michael Howard, Leon Brittan, Peter Mandelson, Sarkozy, General Wesley Clark, Henry Kissinger, Joe Slovo, Madeleine Albright, David Miliband, etc, are all very well, but they are just 'too obvious' for some unpopular or high-profile tasks and despite the heavy handed politically-correct training constantly meted out to the host populace, said populace still harbours an instinctive, atavistic, subconscious distrust for such characters. So a puppet is needed and a puppet is searched for. Jonathan Bowden when in the Conservative Party in the 1980s was approached by a talent scout looking for just such a puppet and was asked a leading question – what he thought of Israel. Bowden replied with the leading



Smuts in San Francisco for the founding conference of the United Nations, 1945

answer that it was a foreign country and the talent scout went off in a huff. Eventually, a willing puppet is found. A puppet willing to put Jewish interests ahead of his own people's interests, in other words a puppet willing to betray his own people. For the top jobs the puppet must be superficially 'popular', superficially pro-Jewish, and superficially intelligent. In a word he must be superficial. Such a puppet must be controllable, he must be malleable. He must be willing to do their bidding either because of bribery, blackmail, brainwashing or bullying. They may find him in the ranks of the Freemasons or of the one-world fantasists, they may find him among the ambitious political party nodding–dogs, they may find him among those who have a weakness for drugs, sex, alcohol, gambling, or they may find him among those whose only concern is their own selfish self. But find him they will. And for a while, perhaps for many years if he does well, long after his death if he does very well, he will be a hero, lauded by the mass media, the Establishment, the publishing industry, and it will seem that his name will live forever as a role model for his people to follow. Flattering films, books, statues, and paintings of him and about him will abound.

And then along comes an honest man who is interested in history and in truth. And this honest man writes a book, it needn't be a large one, wherein the truth is set forth clearly and concisely. And the hero is revealed for what he is – a grubby little puppet serving his hidden masters for his own grubby little ends.

In the *Emperor's New Clothes* fairy tale, the little boy shouts out "Look at the Emperor – he's got not NO clothes on, he's stark NAKED!" What the fairy tale doesn't tell you is what happens to the little boy after this outburst. Well I'll tell you. The boy is arrested and thrown in a cell. The law-makers hastily contrive a law with retrospective jurisdiction, a new-fangled law, 'a hate law' with the grand title of "Emperor's New Clothes Denial". And the boy is sentenced to 20 years in prison. And no one complains or raises a fuss. And then eventually there is a revolution and the boy, now a man, is released from prison and he becomes a national icon – the statues of the former Emperor are torn down and statues of the boy are put up in their stead.

Just so it will be with brave authors like David Irving who has demolished Winston Churchill's carefully contrived image and Stephen Mitford Goodson who has now done the same with General Jan Christian Smuts. And Goodson has done it very well in a quick to read format – important in today's dumbed down environment. I'd like to see similar snappy little books on Thatcher, De Gaulle, F.W. de Klerk and Blair and other such traitors. I'd like to see similar books on some of the key Jewish handlers themselves, such as Alfred Sherman (former Communist, International Brigade volunteer and fanatical monetarist) who advised Thatcher, and Churchill's key advisor Frederick Lindemann (famously responsible for two events during WWII – the policy of carpet bombing German towns and cities and for a famine in India that cost three million lives). I'd like to see such booklets turned into internet video clips to reach the widest possible audience.

Today the political and historical landscape is dotted with popular villains and popular heroes. Sincere historians and political commentators are beginning to wake us up to the fact that many of these roles should actually be reversed. The villains are actually heroes, and the heroes are actually villains of the worst kind – traitors to their Race. One day such traitors of the White Race will be reviled by all, not just by those in the know. On that day authors who have made it their life's work to tell the truth will receive the recognition and the plaudits they deserve from the population at large, until then we few, we few in the know, we happy few, salute them.

Reviewed by Jez Turner, London, England

Editor's notes:1) The book first appeared in serial form in issues 52, 53 and 54 of H&D. *2) We have a few copies of* The Debunking of a Myth *at the* H&D *office, available for £10.00 (including postage) on a first come first served basis (UK customers only). If you would like to reserve a copy please call – 07833 677484.*

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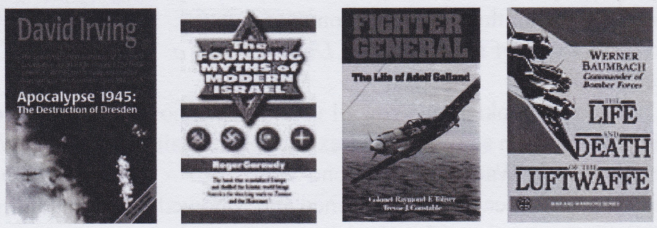

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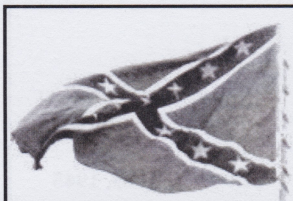

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Bad Nenndorf, Torture and the Allies' Nuremberg Trial
Allies = All Lies

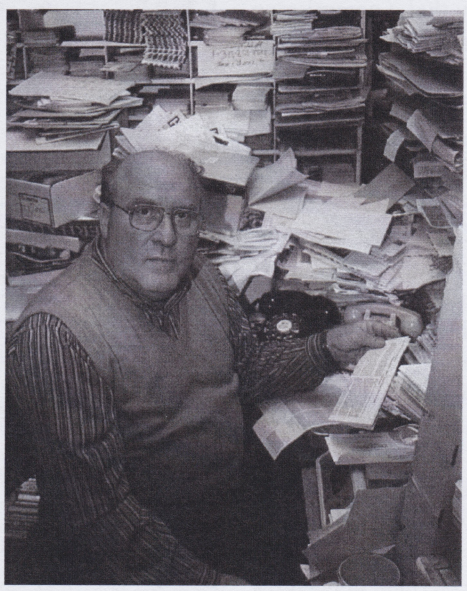
What has the pleasant north German spa-town of Bad Nenndorf got in common with a subject as unpleasant as torture, and indeed with the Allies' Nuremberg Trial: the trial which the victorious Allies of the Second World War organised against their defeated German foes and which took place in Nuremberg in the years immediately following the Second World War? And for that matter, why did some of us British nationalists take part both this year and last year in a march and demonstration organised by German nationalists in Bad Nenndorf ?

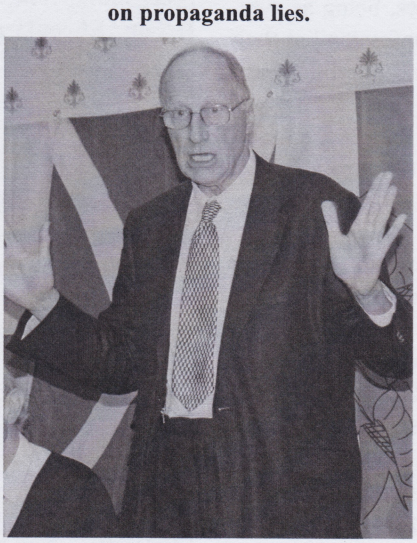
The answer, what links these topics, is the allegation that during the Second World War, the Germans murdered millions of Jews: the allegation of the "Holocaust". I have been seriously interested in this allegation for many years. I have always understood that a great deal turns on whether this allegation of mass-murder is true or false. My thoughts took a definite form when I learnt of the revelations made at a trial in Toronto, Canada in 1985: the trial of the German-Canadian, Ernst Zündel, a man many of us know personally.

The German immigrant Zündel had been actively campaigning in Canada, claiming that the "Holocaust" was a hoax and a fraud which constituted a blood-libel against his German people. In a nut-shell he disputed the claim that the Germans had murdered millions of Jews during the Second World War. Now Canada has a Race Act and Zündel found himself on trial in Toronto, charged with the offence of disputing the "Holocaust".

At the trial the prosecution obtained the services of a man with the world-wide reputation of being the number one expert on the alleged "Holocaust": Professor Dr. Raul Hilberg of the University of Vermont, USA. During the trial Dr. Hilberg was cross-examined by Ernst Zündel's defence lawyer, who asked the acclaimed "Holocaust" expert to furnish the court with an autopsy certificate authenticating the cause of death to be due to poisonous cyanide gas administered by the Germans in an alleged gas-chamber. Dr. Hilberg had to admit to the court that he was unable to furnish with any such autopsy certificate. Dr. Hilberg was then requested by Zündel's defence lawyer to furnish the court with scientific, forensic evidence for the existence of a gas-chamber, designed, build and operated by the Germans for the purpose of doing to death human beings. Once again the "Holocaust" expert had to admit that he could not furnish any such evidence. When I learnt of these revelations, I became convinced that Zündel was right to claim that the "Holocaust" was a hoax and a fraud.

It is clear to me that the primary purpose of the world-wide, endless promotion of the "Holocaust" hoax is an attempt to justify the Second World War: the war that the British government launched with its declaration of war against Germany in September 1939. That war was the most destructive war in the history of mankind. It is estimated that sixty millions lost their lives. At the end of the war Europe was devastated, its major cities, smoking ruins; Communism and Stalin's Red Army held half of Europe in an iron grip; and Britain itself was bankrupt, reduced to begging for loans from the United States of America.





(*above*) Canadian-German publisher Ernst Zündel's fight for historical truth landed him in prison cells in three countries. His initial court victory over 'Holocaust expert' Dr Raul Hilberg convinced Richard Edmonds (*below*) that the orthodox line laid down at the Nuremberg tribunal was based on propaganda lies.

After such a series of disasters the British Establishment had a problem: how to justify to the survivors, Britain's launching of that war. Well, the British Establishment had an answer: In the Second World War, as in the First, they set up a department of Psychological Warfare with the task to invent propaganda lies, war-time atrocity-propaganda lies; in order firstly to incite the British people with war-fever against the Germans; and secondly to demoralise and humiliate before the eyes of the entire world their German opponents. It was the British government's department of Psychological Warfare that invented during the First World War the disgusting lie that the German troops in Belgium were cutting off children's hands. The author of this vile lie was the Oxford professor, Lord Bryce.

After the First World War was over and some sanity returned, questions were asked, and the British government was forced to admit to its lies and to offer an official apology, made in Parliament, to the German people and to the German army. The British diplomat, Harold Nicolson, stated that he hoped never again would Britain put itself in such an humiliating position: it was clear that the credibility of Britain had suffered great damage. The Germans knew of course that their troops were not committing such disgusting crimes, and they vigorously rejected the atrocity-propaganda of their British and French opponents. The Germans counter-charged with the simple statement: Allies = All Lies.

That was the First World War. Just twenty years later came the Second World War. I can inform your readers that the vast majority of people in Britain did not want a repeat of the bloody and mindless blood-bath of the First World War. So the Powers-that-be had a problem: how to convince the British people that this new war was even more necessary than the first? The Powers-that-be saw that once again they had need of a department of Psychological Warfare to inundate the British people with propaganda lies. The British Establishment, in absolute lock-step with the US Establishment, took the decision to propagate the "Holocaust" hoax as the justification of the second war. The official seal of approval as authentic and true, and beyond all question, was bestowed upon the "Holocaust" at the trial that the victorious Allies organised at the end of war

against their defeated German foes: the so-called Nuremberg trial organised by the United States of America, the Soviet Union of Josef Stalin and Britain and France. In their utter cynicism the Allies gave themselves the right at this trial of their defeated opponents to trample on every rule of standard, Western, Anglo-Saxon jurisprudence, including the fact that British and Americans employed torture in order to extract self-condemning confessions from their helpless German captives.

For example, rumours became so strong that torture was being employed by American interrogators against Germans held prisoner by the American Army in post-war Germany that a commission of American jurists were dispatched to investigate. The commission reported back at a press conference held in the USA that in no less than 139 cases that had been investigated, German captives had had their testicles crushed beyond repair by their American interrogators, in order to induce self-condemning confessions, which were then used to bolster the Allies' claim to have fought a "Good War".

The Allies' Nuremberg trial of the defeated Germans was condemned at the time by leading American jurists: the Chief Justice of the US Supreme Court, Harlan F. Stone, condemned the Allies' trial as a "Lynch-mob". The leading American politician, US Senator Robert Taft, condemned the Allies' trial as a "perversion of justice"; and stated that "the participation of the USA was a blot on America's honour." Senator Taft predicted that America's participation would come back to haunt it.

How exactly did the Allies "prove" their allegation that the Germans had murdered millions of Jews at Auschwitz and other such locations?

Answer: by torture. The former head of the German concentration camp at Auschwitz (located today in modern Poland), Rudolf Hoess was captured at the end of the war by a special unit of the British Military Police. He was tortured, beaten almost to the point of death; then given three days to recover, and told either to sign a "confession" that he had murdered four million Jews at Auschwitz, or he would be beaten to death and his wife and children handed over to the Soviets... Hoess signed. And the Allies, being as cynical as they were brutal, then accepted Hoess' "confession" at their Nuremberg court as "proof" that the Germans had murdered millions of Jews at Auschwitz.

Finally what has all this horror got to do with the pleasant German town of Bad Nenndorf, where for the past two years British nationalists have joined their German counterparts in a demonstration in the town?

To Britain's shame, Bad Nenndorf was the location of one of the many torture-chambers operated by the Allies (here the British) in post-war, occupied Germany. Some years ago an investigative journalist of the British *Guardian* Newspaper Ian Cobain, uncovered the ghastly facts of the brutal regime of torture and death deliberately inflicted upon unfortunates by British Secret Service officials. As soon as German patriots learnt of Ian Cobain's expose, they initiated a campaign for a memorial to the victims to be set up in the town. This year Peter Rushton and I were invited to speak at the open-air rally held in the town centre at end of the demonstration. Peter and I both called upon the British authorities to issue an apology to the German people for the crimes inflicted upon them.

Richard Edmonds, Croydon, Surrey

Editor's note: This is the text of a speech given by Richard Edmonds at a meeting of the London Forum in November 2014. The Forum hosts bi-monthly meetings featuring a wide range of speakers on nationalist political and cultural topics: for further information on future meetings please email ***jezenglish@yahoo.com***

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Post-BNP Griffin Faction Splits

After a series of meetings during the autumn with his diminished band of loyal ex-BNP followers, Nick Griffin prepared to launch a new rival party to be known as British Voice. Key figures in BV were to be Mike Whitby, the former BNP North West regional organiser, and Mick Braun, former chief Griffin hatchet man in Essex. Also recruited as potential BV candidates for next year's general election were South London activist Donna Treanor and pub landlord Alwyn Deacon, whom Griffin had lined up to take charge of a revamped BNP national office before the summer coup that reaffirmed the position of the Cumbrian office under Clive Jefferson and Dawn Charlton.

Yet even before British Voice's launch meeting on November 30th Griffin had decided to distance himself from the operation. As repeatedly predicted in *H&D*, Griffin has opted to move away from the electoral struggle, partly because he rightly fears being humiliated at the ballot box next year. He has made it clear that he will not after all be involved with British Voice, but will go ahead with his own more select band known as British Unity.

The difference between the two ventures is supposedly that BV will seek to replace the BNP as a mass membership party in something like the conventional sense; whereas BU will be a cadre of activists with particular skills, supposedly more able to engage in a range of quasi-political, cultural, media and other ventures. Readers should not be surprised if the latter requires endless appeals for donations to fund computer programmes, training schemes, etc.

To be fair to Griffin, his analysis is not unreasonable, though it is inevitably self-serving. Griffin is quite right that for the time being UKIP will smash any radical nationalist individual or group who tries to take them on. He is also right to register a political party name, so that he can resort to electoral activity, as and when appropriate. The insuperable difficulty is that Griffin himself has been responsible for reducing the BNP to its present enfeebled state, and his own record is so wildly inconsistent that one can never be sure from one week to the next whether any ideological standpoint underpins what one might politely term his tactical flexibility.

So when Griffin describes his BU as a much-needed "central nationalist ideological hub and online resource centre" one is forced to ask: should such a venture really be headed by a man with no discernible ideology who has a long record of frittering away resources?

Meanwhile Griffin has announced that he will probably vote for UKIP at the next general election. His justification for this is that despite his contempt for Nigel Farage and co, at least UKIP has the potential to undermine the cosy cabal of the political establishment – moreover "the majority of UKIP's candidates are thoroughly decent and patriotic men and women."

Superficially Griffin has a point. But in most tactical circumstances – including in his own constituency – it is a racing certainty that UKIP will save their deposit by polling above 5%, while not being anywhere near winning. So the sounder tactical vote (as well as the more principled one) would be to back whichever genuine nationalist is standing in your area, if you are lucky enough to have such a candidate, whether from the BDP, NF or other – so as to enable a genuine nationalist to poll more respectably and perhaps save a deposit. In Griffin's home constituency of Montgomeryshire in 2010, for example, the candidate to back would have been the NF's Milton Ellis.

(I'm not denying that there are conceivable tactical circumstances where a UKIP vote would be justifiable.)

The latest casualty of BNP faction fighting is Pete Molloy, who moved from Merseyside to Spennymoor a couple of years ago and had been seen as close to new leader Adam Walker. Molloy was in charge of the BNP's Veterans Group, and like Walker was an ex-serviceman, having been with the Royal Corps of Signals based in Soest, Germany, and later with the King's Regiment. During the rump BNP 'conference' at the end of November, Molloy was sacked and his Veterans Group bank account was taken over by Jefferson, with party chairman Walker becoming formal head of the Veterans' Group as well.

Peter Rushton, Manchester, England

YOUR HERITAGE

Biblical Christianity — Patriotic Political Reality

THE MISSING LINK

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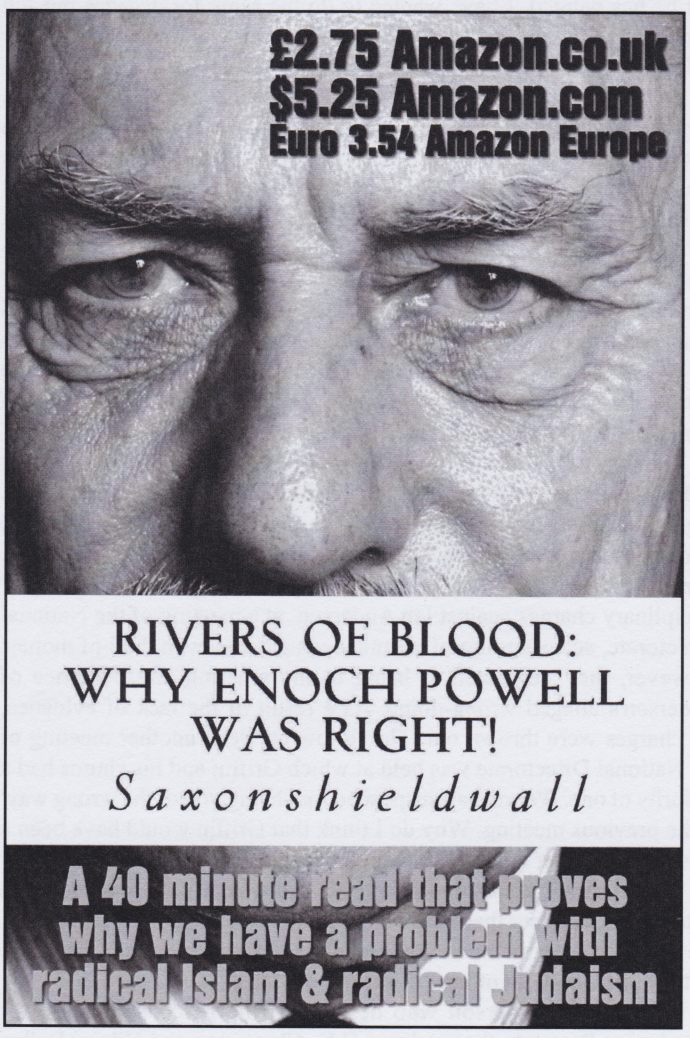


RIVERS OF BLOOD:
WHY ENOCH POWELL WAS RIGHT!

Saxonshieldwall

A 40 minute read that proves why we have a problem with radical Islam & radical Judaism

Letters From Readers

Sir – I agree with the letter from JR Bell in issue 63 of *H&D*. Europeans from many different nations fought against Bolshevism under great leaders such as Leon Degrelle of the *Legion Wallonie*, Edgar Puaud of the *Légion des volontaires français* (LVF) and Augustin Munoz Grandes of the *Division Azul*. Unfortunately their efforts to unite Europe were undermined by petty racists in Berlin who fantasized about a Master Race. We cannot rewrite history but we must avoid the mistakes of the past. There can be no place in modern European nationalism for head-measuring fanatics.

When German troops first marched into Ukraine they were greeted as liberators but this soon changed when they issued a directive to fill anti-tank ditches with Ukrainian women and children. The Germans were a brave and disciplined army but their leaders' contempt for the Russians resulted in their downfall. They did not believe that the Red Army could fight a modern mechanised war and they could hardly believe it when they were defeated. Their crude anti-Russian propaganda was as dangerous as the current outbreak by our popular press. But it was wrong then and it is wrong now. Europe must not be divided.

Yours sincerely,

Bill Baillie, Lambeth, London

Sir – Gil Caldwell's review of Joe Pearce's *Race with the Devil* was well-written and revealing. It was revealing about the depths of hypocrisy, misrepresentation and unintended irony into which Pearce has sunk.

Now that Pearce has written his book, we have been freed from any constraint that we might have felt, from speaking and writing frankly about him.

It must be said, from the outset, that Pearce is quite right to distance himself from the caricature of the National Front in the 1970s and 1980s that he has painted. I have wanted to do the same for decades but felt constrained from doing so out of a misguided sense of loyalty to a former colleague.

Pearce's implied assertion, that the Movement as a whole wanted to engage in violence and even glorify it, is completely false. The violence was perpetrated against us, by our opponents, with the express intention of associating us with it. The only strand of the Movement that glorified violence and yobbery was that represented by his appalling publication *Bulldog*. However, he turned himself into a courageous martyr who could not be criticised. That we tolerated it and its editor, is to our eternal discredit. It did immeasurable damage to the reputation of the Party and dissuaded people of worth from joining us or remaining with us.

To use Pearce's own pseudo-theological language, he has re-built the Nationalist Movement, retrospectively, in his own deservedly tainted image, and now seeks to distance himself from it.

The account of the 1986 division is misleading and suggests that both sides developed an autonomous dislike of each other and that both engaged in character assassination. This would be quite false. Pearce recognised this at the time but his memory has become blurred with age. The issue that prompted it was an attempt to bring a whole string of disciplinary charges against Ian Anderson, at a meeting of the National Directorate, accusing him of mismanagement and even theft of money. However, they neglected to bring to the meeting any evidence of Anderson's alleged wrong-doing. As a result of the lack of evidence, the charges were thrown out. The following week another meeting of the National Directorate was held at which Griffin and his chums had a majority of one. We were all suspended for having voted 'the wrong way' at the previous meeting. Why do I think that Griffin would have been a favourite of Enver Hoxha if they had become acquainted?

The character assassination was all one way. We were depicted as state agents (a career that I have apparently re-pursued into retirement). We regarded them as immature schoolboys. However, we did not share that information with others; it was too obvious.

Of course, the person who deserves to be held responsible for introducing Pearce to the works of G.K. Chesterton and Hilaire Belloc

(and thereby indirectly to a modern mainstream Catholicism that neither represented) is none other than the writer of this letter.

Yours faithfully,

Andrew Brons, Harrogate, Yorkshire

Sir – Further to my letter published in issue 63 of *H&D* about the documentary film recording the scenes of squalor and death that greeted the British troops as they entered Bergen-Belsen concentration camp at the end of the Second World War, I can now report that *The Times* newspaper (19 September 2014) also reviewed this film.

One must say that *The Times'* review is startling in its distortion of the sober facts which the film records. The film originally entitled, 'German Concentration Camps Factual Survey', does exactly that. The film is a factual record of British and German officers speaking directly to camera explaining that the cause of death in the camp was an major outbreak of deadly diseases, typhus and dysentery, that neither the Germans nor initially the British could control. As I wrote in my letter, the film, now given the macabre title, *Night Will Fall*, has been kept under lock and key for the last seventy years for "political considerations", as the British Film Institute confirmed at its recent first public showing.

If one did not know otherwise, one would not have thought that *The Times'* reviewer had seen a sober, factual film dealing with an initially uncontrollable outbreak of highly contagious and deadly diseases, and all at a time and in a country whose administration had been largely destroyed at the end of the most destructive war in the history of mankind.

The Times' review is straight from Winston Churchill's Second World War Department of Psychological Warfare: the film is described by the reviewer as a "Holocaust film" (*sic*), which shows "some of the most visceral, detailed and shocking footage of the Nazi concentration camps"; scenes "heavier than the soul can bear", an "ocean of bodies falling into mass graves", etc. "Sometimes you have to close your eyes as the enormity sinks in."

Without making light of the scenes witnessed at the end of the Second World War, there were mass-graves and "visceral and shocking sights heavier than the soul can bear", everywhere in Europe at that stage of the war. But never once does *The Times* mention the facts of the situation, which the film itself stresses and makes very clear. Fifty years ago the French Revisionist, Paul Rassinier, entitled his scathing condemnation of the Wartime Allies and their propaganda lies, *The Incorrigible Victors*. The condemnation still stands.

Yours faithfully,

Richard Edmonds, Croydon, Surrey

Sir – Christian Identity is a movement which grew out of the British Israel teachings of Victorian England. The basic belief is that the Christian British, kindred Europeans, New Zealanders, Australians, Canadians, Americans and White Southern Africans are the True Israelites of the Bible. They hold that the "Lost Tribes of Israel" were deported out of Palestine by the Assyrians, and never returned to the Holy Land.

Christian Identity differs from British Israel in one respect. Christian Identity believes that the Twelve Tribes are White Christians not the

Jews, while the British Israelites generally believe that the British and kindred peoples are of the Northern House of the Kingdom of Israel, the Jews are of the Southern Kingdom of Judah and Benjamin, and the Arabs are descended from Ishmael. Christian Identity on the other hand teaches that the Judahites are the Germans and the Benjaminites are the Icelanders. A belief common to both C.I. and B.I. adherents is that the British Royal Family are descended in a direct line from King David.

It is of interest that both Identity traditions preach against inter-racial marriage, and point to verses in the Bible forbidding miscegenation between Israelites and non-Israelites such as: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." (*Deuteronomy* chapter 7 verse 3). How different from our mainstream churches! Perhaps not surprisingly, one British Israelite, Pastor Alan Campbell of Belfast, Northern Ireland was attacked by the *Belfast Telegraph* newspaper and some clergymen, for promoting alleged 'racism'. He also wrote a booklet, *British Israel: Fact or Fiction?* refuting the ridiculous charge from the Revd T. Dunlop that Identity is a "cult from the pits of Hell". Unfortunately, Pastor Campbell was forced to retire and close down his Ministry due to ill-health, and after he received death threats from the Marxist IRA.

Both Christian Identity (such as *The New Ensign* UK-based magazine, and the Church of Jesus Christ Christian – Aryan Nations of America) and British Israel (such as Orange Street Congregational Church of London), state that many Zionists are in fact not Jewish at all, but Mongoloid-Turkic-Khazars, a fact confirmed by Arthur Koestler in his book, *The Thirteenth Tribe*. Some Zionists even worked with the National Socialists from 1933-1941, as the Zionists wanted to found a Jewish homeland in Palestine, while the Germans wanted the Jews out of Germany. Some Zionist extremists such as the Stern Gang launched a terrorist campaign against the British and Arabs in Palestine during 1944-1948.

Some will find Christian Identity and British Israel beliefs interesting, even if they do not necessarily agree with them.

Yours sincerely,

John Richardson, Plymouth, Devon,

Sir – Peter Rushton's review of the book about Schmidt in *H&D* issue 63 was marred by its failure to mention Emeric de Vattel, who preceded Lord Hankey by a couple of centuries. Vattel, a Swiss jurist, "wrote the book" on how war should be conducted, and I suspect his influence is evident today in international protocols, especially concerning neutral states in time of war. His *Law of Nations* (1758) was derivative but nevertheless achieved renown for its cogent common sense.

Vattel features in the famous *Advance to Barbarism* by Brighton lawyer F.J.P. Veale. This book's theme is the descent of Western man into the "blind homicidal frenzy" of World War One. For my part I am interested in the rise of feminism at precisely this historical moment and, like many a fictional detective, I don't believe in coincidences.

I shall quote from Veale. Vattel held that "if barbarous methods of warfare are adopted, the enemy will do likewise, so the only ultimate result will be to add to the horrors of war; not only does he argue that 'harsh, disgraceful and unendurable peace terms' will only be fulfilled as long as the defeated enemy lacks the means to repudiate them; Vattell actually condemns the use by rulers at war of 'offensive expressions indicating sentiments of hatred, animosity and bitterness' since such expressions must ultimately stand in the way of a settlement on reasonable terms" (p. 107, 1968 edition). Only by a settlement on mutually reasonable terms can lasting peace be achieved.

Of course everything Vattel said came true. The new weapon of propaganda and the machinations of the Versailles Treaty ensured the progression of the First World War to the Second. Moreover by Vattelian principles even the Second World War is not the end of it. The deliberate starvation of German prisoners post-war and the Nuremberg Trials can hardly be considered "reasonable terms". The propaganda war has never stopped, indeed it has been rising in intensity, as if in desperation. If Vattel's prophecies remain true, we should hope that the eventual denouement will be more ideological than bloody.

Yours,

Simon Sheppard, Yorkshire, England

Sir – Ian Freeman's well written review of Kerry Bolton's new book on *Peron and Peronism* is a welcome first foray for your magazine into the world of radical nationalist and populist politics in Argentina, a country of particular interest to us because its population, unusually in South America, is still largely of European descent, (more Italian than Spanish in the capital, very Spanish in the provinces of the vast interior), so that (unsurprisingly to those who know that ethnicity in large measure determines culture) it has a surprisingly European feel and ambience.

Sadly that is now changing, as waves of Indian and mestizo immigrants from poverty stricken Bolivia and Paraguay are transforming the poorer barrios of Buenos Aires in a way all too familiar to dwellers in European and North American cities.

I would only add to Dr Bolton's fine book, as a comment rather than a criticism, that he might have mentioned that the radical nationalist tradition in Argentina is much older than the Peronist era, dating back to the long dictatorship of General Rosas, who ruled the country with an iron fist from 1835 to 1852. I suspect that the relative inaccessibility of Spanish language sources to English speakers explains this omission.

General Rosas was a highly controversial figure. The Argentine liberals of his day so loathed him that they could not utter his name, referring instead only to "the tyrant". On the other hand, his admirers, notably including the proto-Green W. H. Hudson, by far the finest English writer about South America, romanticised their beloved "Don Juan Manuel" as the archetype of the heroic *gaucho caudillo*.

Hudson, who was born near Quilmes on the Pampas, met Rosas when he was a boy. His father was a prominent "Rosista", a member of the dictator's inner circle. The younger Hudson also remained loyal to the caudillo's memory, long after Rosas was deposed by his liberal enemies, and driven into exile in England, where he died in modest circumstances in 1877, the only president of Argentina to come to power rich and leave office poor. The converse is sadly more generally true!

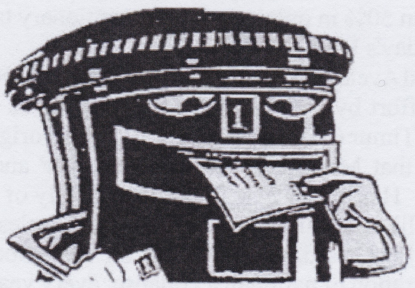
Hudson's fine prose leaves us with a strong impression of the dictator's extraordinary charisma, but conveys little of the genuinely ideological basis of his regime, a clear precursor of the corporate state, founded as it was on an amalgam of social conservatism, fervent Catholicism, nationalism and a real concern for the welfare of the poor, for whom Rosas did much, though he was himself a *hidalgo* or nobleman by birth.

No less interestingly, Rosas' wife, the formidable Encarnación Ezcurra, foreshadowed Eva Peron's role as the political partner as well as the life's partner of the ruler. Indeed, the Perons more or less openly modelled themselves on their predecessors as Argentina's first power couple. At a time when it was almost unimaginable that a woman should participate in political life, she led not only *La Sociedad Popular Restauradora*, Rosas' political party, but also, in a darker vein, his widely feared political police, *La Mazorca*.

Much to the ire of their many liberal detractors, two hundred years after independence, Juan Manuel de Rosas in the nineteenth century and Juan Domingo Peron in the twentieth remain the only rulers of Argentina who are fondly remembered by their people, most especially by the poor.

Yours faithfully,

Adrian Davies, Bromley, Kent



Movement News Update

Local by-elections at the end of 2014 confirmed the weakness of British nationalist parties and the dominance of UKIP. The biggest electoral story was the **Rochester & Strood** by-election (previewed in our last issue) in which as expected the former Conservative MP Mark Reckless retained his seat for UKIP after defecting to Nigel Farage's party a few weeks earlier.

This was the first UK parliamentary election for the tiny but much-hyped Britain First, whose deputy leader Jayda Franzen finished ninth of thirteen candidates with 56 votes (0.1%). Sadly the whole point of the BF campaign became redundant when Royal Mail refused to mail out Ms Franzen's election address – which they claimed was "racist" and so outside of the law. For most small parties (including Britain First) a parliamentary election deposit represents good value propaganda, as it includes the mailing cost of a leaflet to every voter – but apparently this no longer applies to "racist" parties.

The decline of the English Democrats was highlighted by the party's failure to contest two by-elections in **Dartford** on November 13th. This had for a decade been one of the strongest ED branches and home of their effective number two Steve Uncles. However the rise of UKIP and Mr Uncles' legal troubles have combined to remove the EDs from the local electoral scene.

On November 27th no nationalist party contested Charville ward, **Hillingdon**: this West London borough is the home base of Ian Edward, leader of one of three factions claiming the name National Front – but no NF faction can stand for elections at present due to the Electoral Commission having deregistered the party.

At some point in the New Year the EC will reconsider the case, and is expected eventually to re-register one of the competing factions as the official NF. Unfortunately the Electoral Commission gave incorrect information about the case to *H&D*'s editor, resulting in a partly inaccurate report on our website during November 2014. We will not know until our next issue (if then) whether the NF's legal position will be regularised in time for the 2015 general election.

Two rival NF factions marched in London on Remembrance Day this year. The Ian Edward/Bernadette Jaggers faction (*above*) attracted 50 marchers; the larger Kevin Bryan/Eddy Morrison faction (*below*) managed around 150. The Police kept the factions apart and thankfully no trouble was reported.

An historical curiosity was UKIP's gain from the Social Democratic Party (!) in Bridlington Central & Old Town ward, **East Yorkshire** on November 27th. This by-election was caused by the death of Ray Allerston, one of the last remaining SDP councillors – a relic of the party that set out to "break the mould of British politics" and by the end of 1981 (in alliance with the Liberals) was scoring more than 50% in opinion polls. A cautionary tale for those convinced by today's UKIP bubble, perhaps?

UKIP retained Aveley & Uplands ward, **Thurrock**, on December 4th despite an effort by their Conservative opponents to highlight UKIP candidate Timur ("Tim") Akers' half-Turkish origins. A more serious issue is that Mr Akers is already an MEP and a national official of UKIP. Has the party really such a paucity of talent that it must spread the likes of Mr Akers across so many roles?

Washington East ward, **Sunderland**, on December 11th was another demonstration of nationalist collapse: every year from 2003 to 2010 there was a BNP candidate here, and in 2003 there was an NF presence as well, yet neither party now has a functioning branch in Sunderland. UKIP slipped from runner-up at the May elections to third place in the by-election, but still polled a creditable 25%.

On the same day UKIP gained the Stamford North division of **Lincolnshire** County Council, following the death of its sitting independent councillor. UKIP was once the official opposition on Lincolnshire council, before a local split led to the creation of the Lincolnshire Independents, who now have eight councillors to UKIP's twelve.

Apart from a handful of contests scheduled for January, none of which will have nationalist campaigns, it is now very unlikely that there will be any further by-elections (whether local or parliamentary) before the next UK general election in May 2015.

Outside the electoral arena various formations on the nationalist scene held activities during the last weeks of 2014. The inaugural meeting of the Yorkshire Forum was held on November 8, attended by *H&D*'s editor. Around thirty nationalists attended and heard talks by Simon Sheppard, Jez Turner, Alan Patterson and Peter Hodgkinson, representing former North East BNP activist Jan Purvis. The meeting was organised and chaired by long-standing Yorkshire nationalist Liam Kernaghan.

The next day – Remembrance Day – saw the traditional National Front march to the Cenotaph: except this year, as in 1986, there were two rival marches by rival claimants to the NF name. It is to be hoped that the situation is resolved by next year, as it is especially unfortunate to project our factional squabbles onto what is intended as an event to honour the dead from Europe's 20th century civil wars.

On November 22 the London Forum was addressed by speakers including Richard Edmonds (whose assessment of Second World War propaganda lies is published in this issue on page 17). At this meeting Dr Nick Kollerstrom launched his new revisionist book *Breaking the Codes* which *H&D* will review later this year.

The BNP under the new leadership of Adam Walker, held their annual general meeting in Blackpool on November 29-30. Just over fifty Walker loyalists attended, the smallest ever turnout in the party's thirty-two-year history. Technically the BNP probably still has around 1,000 members, but the majority of these will refuse to renew their membership this year. (In addition there are just over 700 life or gold members of the BNP, few of whom would any longer consider themselves party members or contribute actively in any way, but having at some point paid for life membership they remain on the books until actually resigning.)

British Voice held their rival meeting in St Helens on November 30 (without Nick Griffin, who went to Spain instead). Only around forty turned up. (See page 19 of this issue for an update on the saga Griffin post-BNP.)

Britain First had their conference in Swanley, Kent on November 22 closed down by police, after the owners of the hall discovered who they really were. As it was only thirty-odd BF members (around half their national membership) had turned up anyway. *The Sun* newspaper ran a very weird story that BF had over 6,000 members

who were about to take over the country. *Hope Not Hate* followed this up with their own story that BF has over 1,000 members, when they know full well that BF's total membership is well under 100. However *HNH* are never one to let truth get in the way of a good story – even more so if it gets them some extra *shekels* from their ever decreasing readership.

The British Democratic Party held their AGM in Leicestershire on November 30. Around twenty-five attended. Speakers included former MEP Andrew Brons who recently stepped down as party President (preferring to stand for election to the governing body); new BDP chairman Kevan Stafford, who took over from Kevin Scott (who did not attend); Northern organiser Dr. James Lewthwaite and party activist Liam Kernaghan. Ken Booth who up until recently ran the BDP administration from Newcastle has been replaced by Kevan Stafford, and the office has been moved to Leicestershire, where there will probably be one or two BDP parliamentary candidates at next year's general election.

On November 29 – the same weekend as all these conferences were taking place – a pro-Golden Dawn demonstration was held outside the Greek Embassy in London. I was among the speakers at this event, alongside former BNP activist Kevin Layzell, Larry Nunn of Western Spring, London Forum organiser Jez Turner, and a representative of the Polish nationalist party NOP Division England.

A crowd of more than 15,000 attended an anti-Islamic immigration demonstration in Dresden on December 15th, backed by nationalists from the NPD but also by a wide range of concerned citizens. German nationalists face a struggle to convert anti-Islamic sentiment into a real political force with a broader nationalist perspective.

I pointed out that the Greek authorities had moved beyond Ken Livingstone's dictum "if voting changed anything they'd abolish it" – in the new Greek version "if voting changes anything they'll lock up your leaders and shoot your activists." It is not Golden Dawn or radical nationalism that is truly on trial in Greece today: it is the sham system of democracy itself, the system that has dominated Europe since 1945 but now would be better described by another Greek-derived word – kleptocracy, the rule of thieves.

The Greek people continue to defy their government's attempts to crush nationalism via the court and the bullet: Golden Dawn remains the third largest political party in Greek opinion polls on around 7-10%.

Meanwhile the French National Front (FN) headed by Marine Le Pen continues to be Europe's most successful nationalist party: polls suggest that she would poll around 30% in a presidential election and qualify for a run-off with whomever represented the centre-right. The problem is that there won't be a French presidential election until 2017, and who knows what will happen during the next two years.

Marine Le Pen is adopting a number of positions that contrast with those of her father Jean-Marie and other FN traditionalists. For example she has recently called for French withdrawal from NATO and (like several other European nationalist parties) has moved closer to the Russian government of Vladimir Putin. Back in the 1980s Jean-Marie Le Pen and his FN were staunch anti-communists aligned to the Reagan-Thatcher line in the Cold War, so much so that Le Pen won the endorsement of Thatcher's maverick aide Sir Alfred Sherman, despite the FN leader's reputation for 'anti-Semitism'.

Marine Le Pen has been far more anti-Islamic than her father, who during the 1990s was a strong opponent of the Iraq war and set up charitable schemes to provide food and medicine for children in Saddam Hussein's Iraq when it was beset by Western economic sanctions. Most controversially in recent months she has moved ever further away from her father's social conservatism, outraging many of the FN's Catholic and/or traditionalist supporters, including her own niece Marion Maréchal-Le Pen, who is the youngest MP in modern French history.

In December 2014 a dispute broke out within the party leadership over Marine Le Pen's promotion of a supposed homosexual faction – a row that has echoes of splits within the British NF around 1980 when national activities organiser Martin Webster was accused of promoting gay cronies. High profile gay rights activist Sébastian Chenu has been recruited to serve as an adviser to Ms Le Pen, while several party representatives have been 'outed' by the French media, including the FN secretary-general Steeve Briois and Florian Philippot, vice president and senior party strategist.

Rather more serious than questions about M. Philippot's private life are questions about his ideological position. While Jean-Marie Le Pen was a renowned and lifelong enemy of former French president Charles De Gaulle and all he stood for, Philippot has made a great show of laying flowers at De Gaulle's tomb and proclaiming himself a Gaullist.

More than any other European country, Germany has tried since 1945 to marginalise and criminalise radical nationalism. During the past year a UKIP-style party – Alternative for Germany (*AfD*) – has made significant electoral advances: gaining seven seats at the European Parliamentary elections and polling around 10% to gain representation in three successive regional parliaments during August and September.

At the end of 2014 a more street-oriented movement began to grab the headlines, but like *AfD* it shunned traditional nationalist themes: while *AfD*'s focus is almost exclusively on European Union questions, the new street movement *Pegida* (Patriotic Europeans Against the Islamization of the Occident) is exclusively anti-Islamist and could be seen as a German version of the English Defence League (EDL).

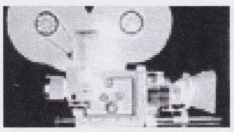
Pegida's 41-year-old leader Lutz Bachmann is the founder of an advertising agency who has a criminal record for several non-political offences, and indeed remains on probation following his arrest for possession of cocaine in 2008. Cynical readers might suggest that he is in the mould of our own EDL leaders.

However some of *Pegida*'s demonstrations, especially in the former East Germany, have attracted support from more respectable citizens disgusted by the lenient treatment afforded to Germany's legions of asylum seekers. The largest have been regular rallies in Dresden, where on December 15th the crowds numbered more than 15,000, growing to more than 20,000 on the first Monday of 2015.

The hard core of the demonstrations includes activists from Germany's main nationalist party the *NPD*, which has recently been eclipsed at the ballot box by *AfD*, leading some members to turn back to militant street activity. According to Germany's security service or political police *BfV*, the December 15 event was dominated by two prominent football hooligan groups linked to the German third division club Dynamo Dresden – *Faust des Ostens* ('Fist of the East') and *Hooligans Elbflorenz* ('Florence of the Elbe Hooligans').

Nevertheless ordinary Germans have flocked to the new movement, which has been openly backed by the "non-racist" *AfD*. Ominously for the German establishment, they have adopted the slogan made famous by anti-communist demonstrators before the fall of the Berlin Wall: *Wir sind das Volk* (We are the people).

Peter Rushton, Manchester, England



Movie Review: *Exodus – Gods and Kings*

Released UK – December 2014; Distributed by 20th Century Fox; Produced by Scott Free Productions; Director Ridley Scott; Running time 154 minutes; Rated PG13.

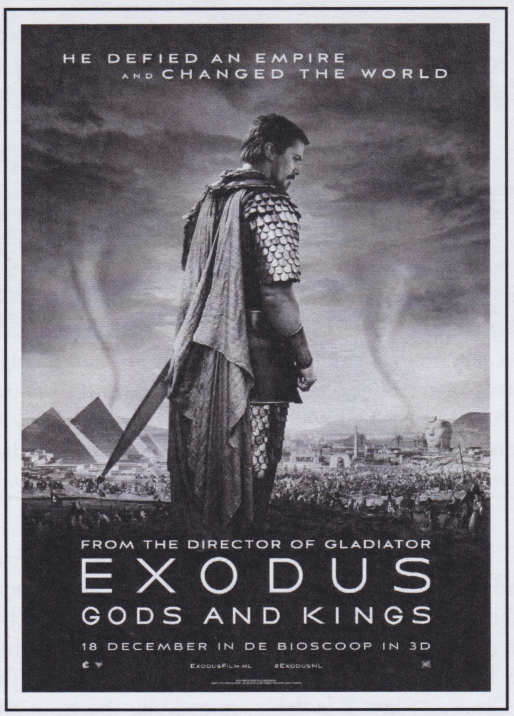
Having rushed back from Boxing Day football at Burnley I only just made it into my seat in time to see the start of Ridley Scott's latest epic *Exodus: Gods and Kings*, at the very modern Vue cinema in the "pleasantly White" Preston suburb of Walton-Le-Dale. Regular readers will know I normally watch movies at the Preston Odeon, which is a much older cinema, located in the (much more enriched) Docklands area of the city. However, as the Vue is much nearer to the M65 and time was not on my side – the Vue it was to be.

I really enjoyed the movie, although our local lefty rag described it as "utterly clueless, relentlessly grim and rambling action epic guaranteed to displease devout Jews, Christians and Muslims alike, amuse atheists, and generally bore everyone else." As they would say on *Talk Sport* – "That's a bit harsh."

I thought Scott's blunt comments (in *Variety* magazine and later on BBC's *Film 2014*) about the production challenges of this Biblical epic were almost as interesting as the movie itself. However, following the career high of *The Counsellor,* Scott returns to the old ways by handing over this terminally mediocre, Bible-plundering epic in which lots of ripped men wearing thick eye-liner declaim towards the vengeful gods with fist-shaking ire.

Like a secular Sunday School, or an exercise in seeing how many cool bits of the Bible can be crow-barred into a feature narrative that clocks in just under the two-and-a-half hour mark, *Exodus: Gods and Kings* laboriously escorts us from one gigantic set piece to the next as the two leads – Christian Bale's Moses and Joel Edgerton's Ramses – stare meaningfully into the middle distance from either side of their religiously-prescribed battlements.

It also feels like one of the key reasons behind its existence is so that automated recommendation widgets on website shops and VOD channels will have something to sit beside *Gladiator,* of which this is a near photocopy/xerox of the body, albeit not the soul.



Christian Bale playing a White Moses (*left*) and Joel Edgerton playing a White Rames (*right*) go their different ways, after the Moses faction are expelled from the party and instead make their way to the Promised Land.

Believing his birthright entails him to a life high on the Egyptian hog (remember this is 1300 BC), Moses is a man who doggedly tends to hard diplomatic graft while his ineffectual brother-in-arms and actual heir to the throne, Ramses, bumbles around in a selection of shimmering frocks and nibbles from handily-placed seafood platters. Discovering his Hebrew heritage by accident – well, running into Nun, a Hebrew slave (Ben Kingsley) – Moses is duly banished from the kingdom he helped to build, his political foresight now noticeably absent as Ramses constructs narcissistic monuments to himself by summarily abusing his legions of Hebrew slaves.

Following a long wander through the desert, Moses looks inside himself and realises that he's been put on this Earth to lead his people to freedom in "the promised land" – and if that gut-feeling wasn't evidence enough, God himself (played by 11-year-old boy Isaac Andrews – I kid you not – with an Oxbridge English accent!) pitches up in the movie to seal the deal.

It's a bit sad to say that some of the most interesting aspects of the movie don't actually occur on the screen. There has been much rhubarbing about how, in an interview with the *Variety* magazine (which may or may not be Jewish) Ridley Scott offered some rather politically incorrect unreconstructed commentary on the casting process of the movie and the fact that all his lead players were White purely as a way to secure funding.

What's sad is that Scott does not know the racial history of Egypt, i.e. that back in 1300 BC the vast majority of Egyptian royalty and aristocracy were in fact White! If he had known that there would be nothing for him to worry about when defending his casting.

So was Scott so wrong for idly perpetuating this racial edict? Or is the movie industry to blame for insisting that these are the blueprints by which blockbusters are now built? Or is capitalism to blame for offering a coldly empirical rationale for such common sense blundering? The answer is a conflation of all of the above, but the real issue here is that we should not let all this off-scene mediocrity somehow dull the impact of what is quite a decent movie.

That said, Scott at least loaded up part of his supporting cast with more enrichment including such diverse faces as the Iraqi Danish born actor Dar Salim, the Iranian actress Golshifteh Farahani (the riveting lead of Ashghar Farhadi's About Elly, and the love interest in Scott's *Body of Lies*), the Egyptian actor Ghassan Massoud (who memorably played Saladin in Scott's *Kingdom of Heaven*), and the Indian, British born actress Indira Varma (*Luther, Kama Sutra*).

Cynics could think that all this was calculated. 2010's disastrous *Robin Hood* was nudged into the headlines when journalists dared to question the real heritage of the eponymous hero (Russell Crowe) due to the Aussie lead actor's utter inability to hold onto an English accent. So who knows what this was all about? The lesson here is that Scott is a cynical, outspoken man, and his best work comes when he actually channels that cynicism into cinema, which he did so beautifully in – that movie again! – *The Counsellor.*

Sadly, the movie ends with a whimper, as an aged Moses – who, in the "Gospel According to Scott" even has to carve his own Ten Commandments dictated by that petulant 11-year-old – rides in a wagon through the desert with the Ark of the Covenant.

Reviewed by Mark Cotterill, Preston, Lancashire